

LINGUISTIC SURVEY OF INDIA

VOLUME I SUPPLEMENT II

ADDENDA ET CORRIGENDA MINORA



CALCUTTA: GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH
1927

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SUPPLEMENT II.

Addenda et Corrigenda Minora.

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A great many of the corrections noted in the following pages are due to the breaking off of diacritical marks in types for capital letters. For this reason, in these lists of errata I have abandoned the use of capital letters so far as was possible.

The more important Addenda are given separately in Supplement I.

In order to allow these errata to be cut up and inserted in their proper places in the several volumes, they are printed only on one side of the paper.

VOLUME II.

Page 2, line 19.—I withdraw the statement that the Muṇḍā languages show traces of connexion with the speeches of the aborigines of Australia. The researches of Pater Schmidt show that such traces do not exist.

Page 6.—Add the following to the list of authorities :—

U NISSOR SINGH.—*Khasi-English Dictionary* (1906).

English-Khasi Dictionary (1920). Shillong, Assam Secretariat Press.

Pages 4ff.—Throughout substitute 'Khāsi' for 'Khasi'. The former is the correct spelling.

Page 7, line 20.—I am in error in stating that Khasi (or, as now more usually spelt, Khāsi), like other languages of the Mōn-Khmēr family, possesses tones. It has, it is true what used to be called the 'Abrupt Tone' or the 'Entering Tone', but later researches show that this is not a tone at all. A tone is now defined as 'a relatively fixed acoustic pitch or change of pitch, inherent in a word, and necessary for its significance'. Such tones are found in Tibeto-Burman, Tai, and Chinese, but are not heard in any of the Mōn-Khmēr languages. The so-called 'Abrupt Tone' has nothing to do with pitch. It is simply an abrupt, or staccato, termination of a syllable, and is technically described as a glottal check. Such checked syllables are common in Khāsi and, I believe, in all Mōn-Khmēr languages, but they should not be referred to as being toned.

Page 47, No. 108, Khasi (Wār) column.—Read 'tu i'pa'.

Page 59, line 6 of text.—Omit from 'The word "Siam" is most probably' down to the end of the paragraph, and substitute the following :—

The word 'Shān', with a final *n*, is a Burmese corruption of 'Shām'. This latter form is universally employed by the people of the Tai race in Assam when speaking of themselves or their language, and is the only form known to their Assamese neighbours. In Burmese, a final *m* is regularly replaced in pronunciation by *n*, although retained in writing; and the original form, with *m*, is vouched for by the name 'Siam', which is probably the same word as 'Shān' (see Yule-Burnell, *Hobson-Jobson*, s. vv. Shan and Siam). What the word 'Shām' originally meant is yet unknown, but there appears to be reason to believe that the name 'Āhom' contains it, being really *Ā-shām*, the sibilant being converted into the aspirate by the change common in Assamese. Although, as above stated, 'Shām' is the correct form, 'Shān' will be used for the language in this part of the Survey, as having obtained general currency.

Page 60, line 4.—The words 'Centuries later' do not refer to the date 1204 A. D., mentioned at the top of the page, but to the Tai migration into Nām Mau in the sixth century. The Āhom invasion of Assam began in 1228.

Page 61, line 6.—Colonel Woodthorpe and Major Macgregor in 1884-85, and Mr. Errol Gray in 1892-93 entered the independent Khāmti country, or Bor Khāmti, from Assam, and, in 1895, Prince Henry of Orleans passed through it in the course of his journey from Tonkin to Calcutta. In Footnote² on this page it would be more correct to write "Āshām" (ʼṣṣḥ) than "Asam".

Page 64, line 5.—It is not likely that the Āhoms ever were Buddhists. They probably were pagan Shāns, and invaded Assam before Buddhism spread to that race. Perhaps they had some form of Hindū-Brahmanical culture, which seems to have preceded Buddhism in Further India.

Page 65, line 12.—I am indebted to the late Sir Charles Lyall, for the following more accurate account of the Aitons :—

‘Their settlements are in the Barpathar [in the Sibsagar District], about twelve miles into the Nambar forest, where they have a village (which I have visited) on the bank of the Dhansiri, and cultivate a large grassy plain in the midst of the forest. They are differentiated from all the other modern Shāns in Assam by the fact that they got there from the Kubo Valley, that is, from Burma, within quite recent years, and have kept up constant connexion and communication with their original home. The main road between Burma and Assam passes through Manipur, the Naga Hills, and the Nambar forest, and their villages are on it. I have myself met Shāns in the Barpathar village who were recent arrivals from Burma and who had come that way, and have seen in their priests’ houses (*Bapu-chāng* in Assamese) printed and quite modern books in both Burmese and Shān (*Mān-kathā* and *Shām-kathā*).

All the other modern Shāns who still speak Shān in Assam come from across the Patkai or *via* the Tengapani. These Aitons come from the Chindwin, much lower down. I should doubt their fetching their priests ‘from the Khāmti villages in Lakhimpur’ for this reason. Sir D. Brandis told me that in 1879 he visited the Aitoniās in Barpathar, and found them well acquainted with Burma and able to talk to him in Burmese, which he knew very well.’

Page 65, line 12 from bottom.—As already stated, the Āhoms were probably pagans, not Buddhists.

Page 69 in Table.—After ‘Bodo ko-rai’, add ‘(Possibly borrowed from Arjau)’.

Page 76.—Add the following to the list of authorities on Āhom :—

GOLAP CHANDRA BORUA, RAI SAHIB.—*Ahom-Assamese-English Dictionary*. Calcutta, published under the authority of the Assam Administration, 1920.

Page 224, No. 145, Khāmti column.—For ‘ngö’, read ‘ngō’.

Page 226, No. 183, Khāmti column.—For ‘po-ñ’, read ‘rñ-ñ’.

VOLUME III—PART I.

Page xiv.—*Opposite* the entry for page 369, *read* 'Chaurāsya'.

Page 2.—*Substitute* the following for the Table on this page :—

Name of Group.	NUMBER OF SPEAKERS.	
	Estimated Number.	Census of 1901.
Tibetan	205,508	235,229
Himalayan	194,234	190,585
North Assam	36,910	41,731
Bodo	618,659	596,411
Nāgā	292,799	247,780
Kachin	1,920	125,775
Kuki-Chin	567,625	624,149
Burmese	62,652	7,498,794
TOTAL	1,980,307	9,560,454

The Tibetan figures in the first column include 130,678, the estimated number of speakers of Balti and Purik.

Page 13.—To the list of authorities on Tibeto-Burman languages, *add* the following :—

HODSON, T. C.—*Notes on the Numeral Systems of the Tibeto-Burman Dialects.* *Journal of the Royal Asiatic Society*, 1913, pp. 315ff.

Page 16.—On this page a table is given showing the rough local estimates prepared in the preliminary operations of the Survey. The following are the final estimates for Tibetan and its dialects.

	Number of Speakers.
Tibetan unspecified	7,968
Balti and Purik	130,678
Ladakhi	29,806
Lahul dialect	1,579
Spiiti dialect	3,548
Nyamkat	1,544
Jad	106
Garhwal dialect	4,300
Sharpa	960
Dä-njong-kä	20,000
Lhoke	5,079
TOTAL	205,508

Page 32.—Add to the list of authorities on Balti :—

BIBLE.—Gospel of St. Matthew in Balti. British and Foreign Bible Society. Lahore, 1903.

Page 42.—A fuller account of Purik has since appeared in Dr. T. Grahame-Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), p. 1ff.

Page 140ff.—In heading of fourth column, for 'Ladākhi', read 'Ladakhī', and so throughout the List.

Page 140.—No. 22, *Ladakhī column.*—For 'khyo-rang-gi', read 'khyo-rang-ngi'.

Page 141, Nos. 10, 12 and 13, Spoken column.—Read 'thampa'. No. 20, same column, for 'kkyö', read 'khjö'.

Page 152, Ladakhī column, No. 82, read 'lang-ches'; No. 94, for 'chii', read 'chi'; No. 96, add 'or ama'.

Page 158, No. 109, Spiti column.—For 'nä', read 'nã'.

Page 160, No. 141, Purik column.—For 'ghun-mā-un (-gun)', read 'ghun-mā-un, (-gun)'; No. 158, *Baltī column*—For 'kho', read 'khō'.

Page 161, No. 151, both columns.—For 'ra-ma', read 'ra-mo'.

Page 164, Baltī column, No. 175.—Read 't'ang'; No. 182, read 'ngayā-se'.

Page 166, No. 179, Spiti column.—Read 'ngã'.

Page 168, No. 195, Ladakhī column.—Read 'ngä'.

Page 169, Nos. 195—200.—For 'rdung', read 'brdung'.

Page 170, Nos. 194 and 195, Spiti column.—For 'ngã', read 'ngã'.

Page 177, line 11 of Table.—Read 'Janggali'.

Page 204, line 3.—Read 'Sunwār'.

Page 206, line 1.—Read 'Māgarī'.

Page 209, Table of Pronouns.—Hosai and hos, he, are sometimes spelt āsai, āsae, āchai, ās.

Page 228, line 4 from bottom.—For 'chā-rī', read 'chhā-rī'.

Page 238, line 4.—Read 'go-nun'.

Page 256, No. 47, Gurung column.—Read 'ā-bā'.

Page 258, No. 68, Sunwār column.—Read 'sharā'.

Page 259, No. 70, Pakrī column.—Read 'kuju'.

Page 260, No. 81, Gurung column.—Read 'dhon, tō'.

Page 260, No. 105, Sunwār column.—For 'nisi', read 'nishi'.

Page 261, No. 103, Page 263, Nos. 108, 112, 117, 121, and 126, *Róng* column.—For 'sa', read 'kā'.

Page 262, No. 128, *Sunwār* column.—For 'mishe', read 'mishi'.

Page 262, Nos. 129 and 131, *Murmī* column.—Read 'jhā-jhā'.

Page 263, No. 109, *Róng* column.—For 'lyang', read 'song'.

Page 263, Nos. 119—127, *Nēwārī* column.—For 'manu', read 'marū'.

Page 264, Nos. 143 and 145, *Māgar* column.—Read 'nhyet'.

Page 264, *Sunwār* column, No. 153.—Read 'ā-po'; No. 154, read 'ā-mo'.

Page 264, No. 160, *Murmī* column.—Read 'ye-ni kâte'.

Page 265, Nos. 157 and 160, *Róng* column.—For 'hó-a', read 'hó gum'.

Page 266, No. 185, *Murmī* column.—Read 'ngāi'; No. 187, *Gurung* column, for 'chā-ji', read 'cha-ji'.

Page 267, Nos. 180 and 186, *Pahrī* column.—For 'chha', read 'chhā'; No. 182, Read 'jā-ni'.

Page 268, No. 197, *Gurung* column.—For 'chā-ji', read 'cha-ji'; Nos. 191—195, and 201, *Murmī* column. For 'ngāe', 'ngae', read 'ngāi'.

Page 269, *Nēwārī* column, No. 198.—For 'dā-e', read 'dā-i'; Nos. 213 and 214, for 'o-na' read 'o-nā'.

Page 269, *Róng* column, No. 209.—For 'hó', read 'ā-yū'; No. 214, for 'nóng', read 'nón'.

Page 269, No. 210, and Page 271, No. 216, *Pahrī* column.—For 'ho' read 'hō'.

Page 271, Nos. 215, and 216, *Nēwārī* column.—For 'o-na', read 'o-nā'.

Page 343.—In the heading of the Table, for 'Chouras'ya', read 'Chaurāsya', and so also in the headings of the following pages.

Page 343, *Thulung* column, opposite 'one'.—For 'kolr', read 'kole'.

Page 369, lines 25, 26, 34.—For 'Chouras'ya', read 'Chaurāsya'.

Page 408, Fourth column heading.—For 'Simbu', read 'Limbu'.

Page 408, *Thāmi* column, No. 17, for 'ai-mi', read 'ai-mi, ni'; No. 20, for 'nānko', read 'nā'.

Page 409, *Khambu* column, No. 20.—For 'āmmi', read 'am, ān, ānā'; No. 23, for 'ānā', read 'ān-ni'.

Page 409, No. 23, *Rāi* column.—For 'ānu', read 'ān-ni'.

Page 410, *Dhīmāl* column, Nos. 27 and 28.—For 'wān', read 'wāng'; No. 38, for 'nāhāthong', read 'nhāthong'; No. 40, for 'pūrin', read 'pūring'; No. 52, for 'beval', read 'bē-val'.

Page 412, *Dhīmāl* column, Nos. 54 and 55.—For 'chan', read 'chān'; No. 56, for 'chamdi', read 'chāmdi'.

Page 413, No. 69, *Rāi* column.—For 'bhii' read 'bhi'.

Page 416, No. 128, *Yākhā* column.—Read 'metnyung'.

Page 417, No. 110, *Khambu* column.—Read 'mimchhā'.

Page 417, No. 129, *Vāyū* column.—Read 'noh'ka'.

Page 419, Nos. 143, and 145, *Khambu* column.—Read 'pih'.

Page 419, *Rāi* column, No. 144.—Read 'sāryā'; No. 156, read 'āng'.

Page 420, Nos. 165-167, *Yākhā* column.—Read 'wāinghā', 'wāigā-hā', 'wāehā-zi'.

Page 421, Nos. 163 and 164, *Vāyū* column.—Read 'nō-nu-m', 'nō-mi'.

Page 422, No. 207, *Thāmi* column.—Read 'dhā yā-du'.

Page 422, No. 207, *Yākhā* column.—Read 'u-khi'.

Page 422, *Limbu* column, No. 208.—Read 'pēgigē'; No. 213, read 'khūnē'.

Page 430, line 27.—For 'he' read 'the'.

Page 431.—Add the following to the List of Authorities on Kanāwārī:—

BAILEY, REV. T. GRAHAME, D. LITT.—*A Brief Grammar of the Kanauri Language*, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. lxiii (1909), pp. 661ff.

„ REV. T. GRAHAME, D. LITT.—*A Kanauri-English and English-Kanauri Vocabulary* (Asiatic Society Monographs, Vol. xiii), London, 1911.

„ REV. T. GRAHAME, D. LITT.—*Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. xvii), London, 1920. Pp. 46ff. an account of the Lower Kanauri dialect; pp. 78ff. an account of the Chitkhuli dialect.

TĪKĀ RĀM JOSHI, PAṆDIT.—*A Grammar and Dictionary of Kanāwārī* edited by H. A. Rose, I.C.S. *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. v (1909), Extra number. Calcutta, 1909.

BIBLE.—*The Gospel of Mark in Kanauri*.—British and Foreign Bible Society. Lahore, 1909.

Page 469, Title.—Read 'BUNÁN'.

Page 476, line 3.—Read 'BUNÁN'.

Page 532, No. 14, *Manchātī* column.—For 'ge', read 'gye'.

Page 536, No. 51, *Kanāwārī* column.—Read 'mī'; No. 52, read 'tsésimī'; *Kanāshā* column, read 'be'rī'.

Page 540, *Manchātī* column, No. 68.—Read 'rhang'; No. 69, read 'goan'.

Page 542, No. 69, *Rangkas* column.—For 'rai', read 'rai, bən'.

Page 546, No. 88, *Rangkas* column.—For 'syū', read 'śyū'.

Page 548, *Kanāshī* column, No. 130.—Read 'shobile'; *Manchāṭi* column, No. 129, read 'yō'; Nos. 130 and 131, read 'metsimī'.

Page 552, *Kanāshī* column, Nos. 138—141.—For 'rāng', read 'rhāng'; No. 147, for 'kūti', read 'kui'.

Page 552, No. 154, *Manchāṭi* column.—For 'mingaṇa', read 'mingaṇa'.

Page 554, *Rangkas* column, Nos. 148 and 149.—For 'khvi', read 'khvī'; No. 150, for 'mal', read 'māl'; No. 157, for 'śisin', read 'sisin'; No. 160, for 'gan', read 'ganī'.

Page 560, *Kanāshī* column, No. 198, for 'ni', read 'nī'; No. 199, for 'k', read 'kī'.

Page 560, No. 213, *Kanāw^ari* column.—For 'bigy', read 'bigy'.

Page 561, No. 207, *Chamba Lāhulī* column.—Read 'yuād'.

Page 562, No. 210, *Rangkas* column.—For 'hvē-jan', read 'hvē-chan'.

Page 586.—Add to List of Authorities on Abor-Miri:—

LORRAIN, J. HERBERT.—*A Dictionary of the Abor-Miri Language, with Illustrative Sentences and Notes.* Shillong, 1910.

Page 632, No. 145, *Aka* column.—Read 'jachu'.

Page 633, No. 146, *Digāru Mishmi* column.—Read 'nguī'.

VOLUME III—PART II.

Page 2.—*Substitute* the following for the Table on this page :—

Name of Language.	NUMBER OF SPEAKERS IN		TOTAL.
	Assam.	Bengal.	
True Bârâ (Kachârî and Mech)	247,220	25,011	272,231
Rābhā	31,370	...	31,370
Lālūng	40,160	...	40,160
Dimā-sā (or Hills Kachārî)	18,681	...	18,681
Gārō (or Māndē)	121,550	28,513	150,063
Tipurā	300	105,550	105,850
Chutiya	304	...	304
TOTAL	459,585	159,074	618,659

Page 4.—*Add* at end, 'The change of *r* to *h* occurs also in the Tai languages, Āhom and Siamese having *r*, where Shān and Khāmti have *h*.

Page 57.—*Add* at the end of the List of Authorities :—

DUNDAS, W. C. M.—*An Outline Grammar and Dictionary of the Kachari (Dimasa) Language*. Shillong 1903.

Page 63, line 6 from bottom.—For 'ba', read 'bā'.

Page 66, line 5 from bottom.—For 'transgressed', read 'transgressed-not'.

Page 69, line 14 from bottom.—The Rev. E. G. Philips tells me that it is the Āwi dialect into which the Bible has been translated.

Page 70.—*Add* at the end of the List of Authorities :—

RAMKHE, REV. M.—*Bengali-Garo Dictionary*, Tura, 1887.

Page 106, line 4.—For 'Randāniā' read 'Rangdāniā'.

Page 132, Nos. 15 and 16, Dimā-sā (Cachar) column.—For 'āni', read 'āni'.

Page 133, No. 13, Dimā-sā (Hōjai of Nowgong) column.—For 'rājā', read 'rajā'.

Page 144, Bârâ column, No. 54.—For 'f'sā', read 'f'sā'; No. 61, read 'h'amā'. Dimā-sā column, No. 61, for 'hamia', read 'hami-ā'.

Page 149, Deuri-Chutiya (Sibsagar) column, No. 51.—Read 'mōshi'; No. 52, read 'mishigu'; No. 53, read 'mishi'; No. 69, read 'mishigu mushu'.

Page 155, No. 84, Deuri-Chutiya (Sibsagar) column.—For 'laie-be', read 'lāre-be'.

Page 157, No. 115, Gārō column.—Read 'dē-mēchikrāng'.

Page 161, Nos. 119–127, Deuri-Chutiya (Sibsagar) column.—For 'rashu' read 'mōshi'.

Page 162, No. 128, *Dīmā-sā* (Cachar) column.—Read 'hāmba'; No. 130, *Bārā* column, read 'hingzhāusā-fur'; Nos. 147, 149, *Lālūng* column, for 'maiki' read 'mäiki'.

Page 167, *Deuri-Chutiyā* (Sibsagar) column, Nos. 128, 130, 131, 139, 141, 149, 151, and (p. 137) 154, for 'michigu', read 'mishigu'; Nos. 143 and 145, read 'mishigu mushu'; No. 147, read 'mishigu shī'.

Page 168, No. 155, *Bārā* column.—For 'māi', read 'māi'; No. 154, *Lālūng* column, read 'mäiki'; No. 166, *Dīmā-sā* (Cachar) column, read 'nini-rao dōng-bā'; No. 178, and (p. 174) 180—184, *Lālūng* column, for 'bathāl-gā', read 'bathāl-ya'.

Page 179, No. 185, *Deuri-Chutiyā* (Sibsagar) column.—For 'a', read 'ā'.

Page 185, No. 223, *Deuri-Chutiyā* (Lakhimpur) column.—For 'chipaiy', read 'chipayā'.

Page 193.—In the Tables on this page, Mikir should be transferred from the Nāgā-Bodo Sub-Group to the Nāgā-Kuki sub-group. The totals for the two groups therefore become as follows:—

Nāgā-Bodo sub-group	36,353
Nāgā-Kuki sub-group	139,516

Also in the heading of the Nāgā-Bodo table correct 'Naga' to 'Nāgā'.

Page 206, line 9 from bottom.—For 'The *n* in the word *un*' read 'The *u* in the word *un*'. See Mr. Hutton's *The Angami Nagas*, p. 298, Note 2.

Page 206.—Add at the end of the List of Authorities:—

RIVENBURG, REV. S. W.—*Phrases in English and Angami Naga*. Kohima, 1905.

HUTTON, J. H., I.C.S.—*The Angami Nagas. With some Notes on Neighbouring Tribes*. London, 1921. Account of the language on pp. 291ff.

Page 211, line 5.—For 'The *n* in *un*', read 'The *u* in *un*'.

Page 222.—AUTHORITIES. Since this was written, Mr. J. H. Hutton, C.I.E., has brought out a valuable *Rudimentary Grammar of the Sema Naga Language. With Vocabulary* (Shillong, 1916). Mr. Hutton informs me that the specimens, on which my grammatical sketch on pp. 223ff. is founded, are in the Lazmi dialect, which is very different from the language spoken by the greater part of the tribe.

Page 247.—A revised List of Words and Sentences in Semā will be found in the Addenda Majora.

Page 249, No. 50, *Kezhāmā* column.—Read 'tēpi'.

Page 255, No. 129, *Bengmā* column.—Read 'intsānyu'.

Page 256, Nos. 142, 144, *Angāmi* (Tengimā) column.—Read 'thudā'.

Page 259, No. 179, *Kezhāmā* column.—For 'ni', read 'nyi'.

Page 262, No. 239, *Angāmi* (Tengimā) column.—For 'a satsā', read 'u-satsā'.

Page 284.—Add at the end of the List of Authorities:—

MILLS, J. P., I.C.S.—*The Lhota Nagas*. London, 1922. Account of the Language on pp. 205ff.

Page 301, No. 69, *Lhôtā* column.—For 'ōkhyū', read 'ōkhyū'.

Page 313, No. 155, *Lhôtā* column.—Read 'sepvn̄-di'.

Page 333.—Further information about Chāng or Mojung will be found in the Addenda Majora.

Page 347, No. 29, *Banparā* (Peal and Brown) column.—For 'hōm', read 'hām'.

Page 353, No. 70, *Mōshāng Nāgā* column.—For 'guihē', read 'guihē'.

Page 362, No. 138, *Tamlu* column.—Read 'kauye'; Nos. 142—145, *Tableng* column, read 'māhu'.

Page 363, No. 142, *Banparā* (Peal and Brown) column.—Omit comma in 'mai-hū, hapang'; No. 156, *Banparā* (Campbell) column.—For 'tai', read 'tāi'.

Page 366, No. 165, *Tamlu* column.—Read 'hām-phung'.

Page 370, No. 211, *Tamlu* column.—Read 'ngai'.

Page 371, No. 205, *Banparā* (Campbell) column.—Read 'pāue'.

Page 379.—Sir Charles Lyall, in 'The Mikirs' (London, 1908), pp. 151ff., maintains that Mikir belongs to the Nāgā-Kuki, rather than to the Nāgā-Bodo group, and, on a reconsideration of the whole subject, I agree with him, and have made the necessary correction in the statistical tables of the Survey. The table of the number of speakers of the Nāgā-Bodo group should therefore be as follows:—

Kachchā Nāgā	.	.	.	.	.	.	.	.	.	.	10,280
Kabui	.	.	.	.	.	.	.	.	.	.	11,073
Khoirāo	.	.	.	.	.	.	.	.	.	.	15,000
										TOTAL	36,353

Page 381.—Add at the end of the List of Authorities:—

STACK, E., I.C.S., and LYALL, SIR C.—*The Mikirs, from the Papers of the late Edward Stack*.
edited, arranged, and supplemented by Sir Charles Lyall. London, 1908. Account of
the language on pp. 73ff.

WALKER, G. D., I.C.S.—*A Dictionary of the Mikir Language, Part I, Mikir-English, Part II, English-Mikir*, Shillong, 1925.

Page 434, No. 45, *Mikir* column.—For 'a-ser', read 'ā-ser'.

Page 438, *Mikir* column, No. 91.—For 'aphi', read 'āphi'; No. 93, read 'ko-pi';
No. 103, read 'āphān'; No. 106, read 'ātum'.

Page 437, *Khoirāo* column, No. 68.—Read 'takōn'; No. 72, read 'rōitibā'.

Page 444, No. 180, *Ēmpēo* column.—For 'bēō-ā', read 'bēō-dā'; No. 183, *Mikir* column, for 'chak-pō', read 'chāk-pō'.

Page 451.—As explained in the correction of Page 379, *Mikir* should be added to the Nāgā-Kuki group, and the following Table should be substituted for that on this page:—

Mikir	89,516
Sopvomā or Māo Nāgā, about	10,000
Marām, about	2,500
Miyāngkhāng, about	5,000
Kwoireng or Līyāng, about	5,000
Tāngkhul and its dialects, at least	26,000
Maring, about	1,500
TOTAL	<u>139,516</u>

As in the original, it is to be understood that these figures are only rough approximate estimates.

Page 463.—'Luhūpā' is not the name of a tribe, but means the wearer of the *luhup*, or peculiar helmet worn by many tribes of North Manipur, including the northern sections of the Tāngkhuls. These people are often hence called 'Luhūpās', a name which is sometimes carelessly extended to the whole tribe. All Tāngkhuls are not Luhūpās, and the name is also applicable to tribes who are not Tāngkhuls. See Mr. T. C. Hodson's *The Nāga Tribes of Manipur*, p. 33.

The following work should be added to the List of Authorities on Tāngkhul:—

PETTIGREW, REV. W.—*Tāngkhul Naga Grammar and Dictionary (Ukhrul Dialect), with Illustrative Sentences*. Shillong, 1918.

Pages 480ff.—A revised List of Words in Tāngkhul will be found in the Addenda Majora.

Page 483, No. 49, *Khangoi* column.—Read 'āmā' and 'ikā-dō'.

Page 484, *Sopvomā* column, No. 58, for 'utākatamai', read 'utākatomai'; No. 63, for 'ūkhro', read 'ukhro'.

Page 491, Nos. 146—149, *Maring* column.—For 'ñi', read 'ñī'.

Page 492, *Sopvomā* column, No. 179, for 'dāi', read 'dāi'; No. 186 and Page 494, No. 196, for 'nēno', read 'nēnā'.

Page 493, No. 162, *Maring* column.—For 'oikañ', read 'oikhañ'.

Page 495, No. 205, *Khangoi* column.—Read 'chālē'.

VOLUME III—PART III.

Page 3.—For the Table of speakers of the Central Group, substitute the following :—

2. Central Group	.	.	.	.	.	.	.	.	.	107,604
a. Tashōn	.	.	.	.	.	.	.	.	.	39,215
b. Zabao	.	.	.	.	.	.	.	.	.	2,000
c. Lai	.	.	.	.	.	.	.	.	.	23,450
d. Lakher	.	.	.	.	.	.	.	.	.	1,100
e. Lushēi	.	.	.	.	.	.	.	.	.	40,539
f. Banjōgī	.	.	.	.	.	.	.	.	.	500
g. Pānkhū	.	.	.	.	.	.	.	.	.	800
TOTAL										107,604

Page 3, line 5 from below.—For 'Dchig', read 'Gchig'.

„ „ 4 „ „ „ 'Dñis', „ 'Gñis'.

„ „ 3 „ „ „ 'Dsum', „ 'Gsum'.

Page 23.—Add to the List of Authorities on Meithei the following :—

HODSON, T. C.—*The Meitheis*. London, 1908. On pp. 155ff. a valuable account of the language and of its relationship to other Tibeto-Burman languages. Appendix II, a specimen of archaic Meithei.

• PETTIGREW, REV. W.—*Manipuri (Mītei) Grammar with Illustrative Sentences*. Allahabad, 1912.

Page 27, line 7 from below.—For 'i-hāk' read 'ai-hāk', and so throughout. In line 2 from below it is said that the forms ending in *hāk* are used in an honorific sense. Mr. Pettigrew (p. 21) says that he has failed to find such a reason for their use.

Page 43.—The Lūi, also called Lōi, languages are now nearly extinct, being superseded by Meithei. Even the few who still speak them are generally unwilling to admit the fact. These languages have been the subject of some inquiry since they were described in the Survey. The speakers of Andro and Sengmai probably came from the East, *i.e.*, from Burma, and this is borne out by the fact that the two languages (they are really dialects of the same language) are closely connected with the Kadu spoken in the adjoining districts of that Province. See my article 'Kadu and its Relatives' on pp. 39ff. of Volume II, Part I of the *Bulletin of the School of Oriental Studies* (London, 1921). The correct affiliation of Kadu to other Tibeto-Burman languages is still under discussion, and a definite decision cannot be expected until the results of the Linguistic Survey of Burma have been published. The question of Chairel is still more obscure. It evidently has only the most distant relationship to Andro and Sengmai, and, although undoubtedly a Tibeto-Burman language, I have not yet succeeded in connecting it with any other known to me.

Page 45, Meithei column, No. 8, read 'ni-pāl'; No. 9, read 'mā-pal'; No. 14, for 'i-hāk', read 'ai-hāk'; No. 24, read 'na-khoi, nang, na-hāk'.

Page 108, line 14.—For ‘Hualgnos’, read ‘Hualngos’.

Page 126, line 12.—Add at end of paragraph, 'The Lakhers call themselves "Mara", and the Arakan name for them is "Klongshai".' See Shakespear, 'The Lushei Kuki Clans', pp. 213ff.

Page 126, line 14.—After 'Shendus', add 'It is possible that the Tlantlangs in their original home once used a different speech. Lai has a habit of imposing itself and has become a lingua franca over a large area'.

Page 126.—Add at foot, to the authorities:—

SHAKESPEAR, LT.-COLONEL J.—*The Lushei Kuki Clans*. London, 1912. Account of the Lakher or Mara Clan, pp. 213ff.

LORRAIN, REGINALD A.—*Zawna. The Book of Jonah in the Mara or Lakher Language*. Lakher Pioneer Mission, 23 Putney Common, London, S.W. 1915.

Page 127, line 19.—A better spelling of 'Hualgno' is 'Hualngo'. In the following line 'Hweno' is a better spelling than 'Whenoh'.

Page 129, lines 19 and 21.—For further information regarding the Ngentē and the Fannai, see Colonel Shakespear's 'The Lushei Kuki Clans', pp. 132ff. and 136ff.

Page 130.—At the end of the List of Authorities add:—

SHAKESPEAR, LT.-COLONEL J.—*The Lushei Kuki Clans*. London, 1912. A valuable work, describing not only the Lushei clans of the Lushai Hills, but also the non-Lushei Kuki clans of that district and of Manipur. There are important chapters on language.

Page 139.—Further information about the Ngentē will be found in Colonel Shakespear's 'The Lushei Kuki Clans', pp. 132ff.

Page 162, No. 50, Lushēi column.—The word 'far-nu' means 'a man's sister', as distinct from 'lai zawn', 'a woman's sister'. For 'farnu', substitute 'ū (elder), nao (younger)'.

Page 166, No. 94, Lushēi column.—For 'tan', read 'tān'.

Page 167, No. 86, Banjōgī column.—For 'ashung', read 'āshung'; No. 95, Banjōgī and Pānkhū columns, for 'adang', read 'āadang'.

Page 171, Pānkhū column, Nos. 142, 143 and 145, for 'cho-pē', read 'chā-pē'; No. 144, for 'ja-in', read 'jā-en'.

Page 172, Lushēi column, No. 158, for 'ā-mā', read 'a-mā'.

Page 181.—Regarding the Old Kuki tribes, see Colonel Shakespear's 'The Lushei Kuki Clans', pp. 148ff.

Page 181, line 4.—For 'Rāngkhol', read 'Hrāngkhol'.

Page 181, line 7 from below, and throughout the section.—For 'Rāngkhōl' substitute 'Hrāngkhol'. And in the next line for Rāngkhōls or 'Rengkhāls' substitute 'Hrāngkhols'. The proper name of the tribe is 'Hrāngkhol', and not the numerous variants of this word. The Lushēis call the tribe 'Hrangchal'. For further particulars, see Shakespear, 'The Lushei Kuki Clans', p. 185.

Page 234, lines 1 and 2.—The correct name of the tribe and of their language is 'Kolhreng', not 'Kolrēn' or 'Koireng'.

Page 256, line 4.—The spelling 'Hmār' is better than 'Hmar' or 'Mhār'. The Lushēis call the people 'Hmār' because they live to their (the Lushēis') north. The Chin word *mār* means 'goat', and the Chins call the Lushēis by this name because they wear goat's hair. The words *hmār* and *mār* have therefore no connexion.

Page 295, No. 20, Hirōi-Lamgāng column.—For 'nangā', read 'nang'.

Page 297, No. 49, Chiru column.—For 'nai', read 'nāi'.

Page 300, Nos. 54 and 55, Rāngkhōl column.—For 'nai', read 'nāi'.

Page 301, No. 59, Aimol column.—For 'sēl-pa', read 'sēl-pā'.

Page 302, No. 68, Kōm column.—Read 'sakōr'.

Page 303, No. 77, Hirōi-Lamgāng column.—Another word meaning 'go' is *wā*.

Page 307, No. 80.—Other words for 'come' are *Pūrūm hong*, and *Anāl wāng*.

Page 307, No. 83.—*Anāl* and *Hirōi-Lamgāng* also use *thi*, to mean 'die'.

Page 308, No. 129, Rāngkhōl column.—Read 'nāi-tē'.

Page 309, Nos. 119—133, Chiru column.—Read 'a-thā' throughout.

Page 311, No. 110, Anāl column.—Read 'charā'.

Page 313, No. 139, Chiru column.—Read 'pāng'.

Page 315, No. 160, Pūrūm column.—Read 'nangai'.

Page 317, No. 187, Chiru column.—Read 'jēm'.

Page 323, No. 211, Pūrūm column.—For 'sēngē', read 'songē'.

Page 347, line 24.—For 'kwey-mi' read 'khwē-myi'.

Page 347, line 27.—For 'khwey-mi' read 'khwē-myi'.

Page 371, Khami (Latter and Campbell) column, Nos. 138 and 139.—For 'kounggnau', read 'kaung-ngau'; *Nos. 142 and 143, for 'chie', read 'chi'; Nos. 146 and 147, for 'ūi', read 'ūi'.*

Page 379, line 10 of text from below.—For an account of the Maghī form of Arakanese, see Professor Sten Konow's 'Notes on the Maghī Dialect of the Chittagong Hill Tracts' on pp. 1ff. of Volume LVII (1903) of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

VOLUME IV.

Page 30, lines 16 and 17.—For 'Pharsī or Parsī', read 'Phārsī or Pārsī'.

Page 36, line 13.—Mr. Campbell's Santali-English Dictionary appeared in three parts. Pt. I in 1899, Pt. II in 1900, and Pt. III in 1902. There is also a supplement without date.

Page 36.—Add to List of Authorities :—

BODDING, P. O.—*Materials for a Santali Grammar. I, mostly Phonetic.* Dumka, 1922.

Page 168.—I am indebted to Mr. R. Burn, C.S.I., I.C.S., for a reference to an additional authority on Kūrkū. The following should therefore be inserted in the list of authorities after the fourth entry :—

ELLIOTT, [SIR] CHARLES ALFRED.—*Notes on some Habits and Customs of the Korikos of Kalieheet [Kālibhīt] (Hoshungabad District).* *Journal of the Antiquarian Society of the Central Provinces*, Vol. I, Part II. Nagpur, 1867.

Page 219.—Add to the List of Authorities on Savara the following :—

RĀMAMŪRTI, RAO SAHEB G. V.—*Savara Reader.* Pt. I, *Æsop's Fables adapted and translated into Śora [i.e., Savara].* Pts. II, III, *Selections from the Śora Folklore, etc.* Pt. IV, *Dialogues, etc.* Madras, 1912.

„ *Telugu Translation of the Above.* Four Parts, Madras. Pts. I, II, 1912; Pts. III, IV, 1913.

„ *Savara Songs, collected and edited by G. V. R.* Madras, 1913.

Page 240, No. 16, *Muṇḍārī* column.—For aiñ-ak, read aiñ-ak'.

Page 243, Nos. 20, 21, and 22, *Savara* column.—For 'aman', read 'āman'.

Page 243, No. 14, *Gadabā* column.—For 'niṅg', read 'nīṅg'. So also in Nos. 15 and 16, for 'niṅg', read 'nīṅg'.

Page 244, Nos. 26-28, *Santālī* column.—For 'ūn-ī', 'ūnī', read 'uni'.

Page 247, No. 29, *Gadabā* column.—For 'nēn', read 'nēṅg'.

Page 251, No. 55, *Gadabā* column.—Read 'bobhaṅgi'.

Page 254, No. 104, *Kūrkū* column.—For 'abā', read 'ābā'.

Page 259, No. 124, *Gadabā* column.—Read 'lēkō'.

Page 260, No. 144, *Muṇḍārī* column.—Read 'āṇḍiā-kō'.

Page 262, No. 157, *Kūrkū* column.—For 'am', read 'ām'.

Page 263, *Savara* column, No. 157, read 'āman'; No. 160, read 'ambē'. *Gadabā* column, No. 141, omit comma after 'iyōṅkā'; No. 142, for 'bāḍi' read 'bāṇḍi'; No. 154, omit comma after 'āvun'; No. 156, for 'niṅg', read 'nīṅg'.

Page 264, No. 162, *Santālī* column.—For 'tahā', read 'tahā'; No. 179, *Muṇḍārī* column, for 'iṅg', read 'iṅg'.

Page 267, *Savara* column, Nos. 163, 180 and 186, read 'āman'; Nos. 166 and 183, read 'ambē'; No. 187, for 'amin', read 'anin'.

Page 268, No. 211, *Santālī* column.—For 'chalāo', read 'chalāo'.

Page 270, No. 196, *Kūrkū* column.—For 'am', read 'ām'; No. 212, *Khariā* column, for 'kim', read 'kim'.

Page 271, *Juāṅg* column, No. 195, read 'abhāj-e'; Nos. 206 and 212, read 'āman-de'. *Savara* column, Nos. 189, 199 and 209, read 'ambē'; Nos. 196, 206 and 212, read 'āman'.

Page 275, No. 215, *Savara* column.—Read 'ambē'.

Page 277, line 15 from below, and page 284, line 15.—The quotation from Kumārila Bhaṭṭa about *Āndhra-Drāviḍa-bhāshā* is based on the text of Burnell in the *Indian Antiquary* [I (1872), p. 310]. In the same periodical, Vol. XLII (1913), pp. 200ff. P. T. Srinivas Iyengar maintains that the text as given by Burnell is erroneous. The correct reading should be *Drāviḍādi-bhāshā*. If Mr. Iyengar's contention is accepted, Kumārila cannot be quoted as speaking of an Āndhra and a Drāviḍa speech.

Page 286.—The estimated number of speakers of Tamil includes 950,844 inhabitants of Ceylon. If we confine ourselves to India only, the estimated number of speakers of Tamil should therefore be 15,272,856, and the estimated total for all Dravidian languages should be 53,073,261, instead of 54,024,105.

Page 297.—Add the following at the end of the List of Authorities on Dravidian languages generally :—

SUBBAIYA, K. V.—*A Primer of Dravidian Phonology*. *Indian Antiquary*, Vol. XXXVIII (1909), pp. 159ff., 188ff., 201ff.

" " —*A Comparative Grammar of Dravidian Languages*. *Indian Antiquary*, Vol. XXXIX (1910), pp. 145ff.; XL (1911), pp. 184ff., 241ff.

ROW, K. AMRITA.—*The Dravidian Element in Prakrit*. *Indian Antiquary*, Vol. XLVI (1917), pp. 33ff.

Page 303.—Add after line 11 :—

AMADUZZI, GIOVANNI CRISTOFANO.—*Alphabetum Grandonico-malabaricum sive Samscrudonicum*. (Compiled from materials supplied by Clemens Peanius.) Rome, 1772.

Page 343.—In title, read 'BURGAṆḌĪ'.

Page 434, line 5.—For 'Dhanvāri', read 'Dhanwāri'.

Page 459.—Add at end of the List of Authorities on Kui the following :—

FRIEND-PEREIRA, J. E.—*A Grammar of the Kui Language*. Calcutta, 1909.

The following should also be added :—

A dialect of Kui, called Kuvi, is spoken by some three hundred thousand people in the Vizagapatam Agency and District of the Madras Presidency. It has been described by the Rev. F. V. P. Schultze in the following works :—

SCHULTZE, REV. F. V. P.—*A Grammar of the Kuvi Language, with Copious Examples*. Madras, 1911.

" " " *Vocabulary of the Kuvi-Kond Language with short Sentences on General Subjects for Conversational Purpose*. Madras, 1913.

Page 478.—Add the following to the List of Authorities on Gōṇḍī :—

TRENCH, C. G. CHENEVIX.—*Grammar of Gondi as spoken in the Betul District, Central Provinces, India, with Vocabulary, Folk-Tales, Stories and Songs of the Gonds*. Vol. I.—*Grammar*. Madras, 1919. Vol. II.—*Vocabulary. Folk-Tales, etc.* Madras, 1921.

Page 483, line 14 from below.—For 'Gṇḍ', read 'Gōṇḍī'.

Page 580, line 14.—For ‘Vol. XXVI,’ read ‘Vol. XXVII.’ *Line 15.*—For ‘pp. 40 and ff.’ read ‘pp. 229, 401ff.’

Page 621.—Add at end of the List of Authorities on Brāhūī, the following :—

BRAT, DENYS DE S[AUMAREZ, C.S.I., C.I.E., C.B.E.].—*The Brahui Language. Part I. Introduction and Grammar.* Calcutta, 1908.

Page 653, No. 40, Brāhūī column.—For ‘ṭum’, read ‘kāṭum’.

Page 656, No. 60, Gōṇḍī column.—For ‘Bhagvān,’ read ‘Pēn.’

Page 658, No. 95, Kaikāḍī column.—Read ‘ān’.

Page 659, No. 92, Malayāḷam column.—Read ‘ār.’

Page 660, No. 95, Gōṇḍī column.—Read ‘ānī’.

Page 666, Kaikāḍī column, Nos. 146 and 147, for ‘nāi’, read ‘nāy’; Nos. 148 and 149, for ‘nāyāṅ’, read ‘nāyāṅ’.

Page 666, Nos. 154 and 155, Tamil column.—Read ‘māṇ.’

Page 670, Korvī column, Nos. 164, 181 and 187; and Page 674, Nos. 197, 207 and 213; for ‘ava’ read ‘āva’ (type broken only in some copies); No. 186, read ‘aḍasā’.

Page 674, No. 207, English column.—For ‘He goest’ read ‘He goes’, *No. 210, Kaikāḍī column, for ‘hōgākāṅ’, read ‘hōgākāṅ’. No. 211, correct the number.*

VOLUME V—PART I.

Page 4, line 8 from bottom of text, in marginal note.—For 'and', read 'an'.

Page 15, line 7 from bottom of text.—For 'Lakshmi,' read 'Lakshmi'.

Page 19.—Substitute the following for the Table on this page:—

BENGAL.		ASSAM.	
Name of Dialect.	Number of speakers.	Name of Dialect.	Number of speakers.
Central or Standard	8,443,996		
Western (including Khariā Thār, Māi Pahāriā, and Sarāki sub-dialects)	3,967,641		
South-Western	346,502		
Northern (including the Kōch and Siripurīā sub-dialects)	6,108,553	Rājbangsī	292,800
Rājbangsī (including Bāhē sub-dialect)	3,216,371	Eastern	2,261,221
Eastern (including Haijong and East-Central sub-dialects)	14,649,430	TOTAL for Assam	2,554,021
South-Eastern (including Chāk mā)	2,196,632		
TOTAL for Bengal	38,929,125		
Add—Assam Total	2,554,021		
Add—South-Eastern Bengali, spoken in Akyab (Burma) ¹	114,152		
GRAND TOTAL for Bengali spoken in the Bengali-speaking area	41,597,298		

¹ These figures are not based on special local returns.

Page 22.—Substitute the following for the last five lines on this page:—We thus arrive at the following result:—

Total number of people speaking Bengali at home	41,597,298
“ “ “ “ “ elsewhere in the Lower Provinces	60,638
“ “ “ “ “ elsewhere in India	275,348
Grand Total of people who speak Bengali in India	41,933,284

Page 23, line 11.—Father Hosten, in his paper in 'Bengal Past and Present' (Vol. IX), mentioned below under 'Authorities,' describes an account of the Bengali Alphabet older than that of Chamberlayne. He says:—

'It was published with a Burmese alphabet in 1692 in a work containing observations by the Jesuit Fathers Jean de Foutenay, Guy Tachard, Etienne Noël and Claude Bèze. The title of the book is *Observations Physiques et Mathématiques pour servir à l'histoire naturelle, et à la perfection de l'Astronomie et de la Géographie; Envoyées des*

Indes et de la Chine à l'Académie Royale des Sciences à Paris, par les Pères Jésuites. Avec les reflexions de Mrs. de l'Académie, et les Notes du P. Goüye, de la Compagnie de Jésus. A Paris, de l'Imprimerie Royale, M. DC. XCII; 4°, pp. 113, 2 maps, and 1 plate containing the characters of the people of Bengala and Baramas [Burma]. To this Father Hosten adds the following note:—'Cf. Sommervogel, *Bibl. de la C. de Jésus*, III, Col. 1641, No. 2.—I take the remark about the alphabets from a description in a bookseller's catalogue. The authors of the book were members of a scientific mission sent by Louis XIV to Siam. Cf. *Missions Belges*, Nov. 1913, pp. 405-406.'

Page 23, line 6 from below of text.—Kehr's *Aurank Szeb* is in the British Museum Library (Press-mark, 602. h. 19). I am indebted to Dr. Barnett for the following information concerning it:—Its title is as follows:—

“MONARCHAE MOGOLO-INDICI, vel MOGOLIS MAGNI AURENK SZEB NUMISMA INDO-PERSICUM argenteum quinquelibræ rarissimum in solennem renovationem et confirmationem clientelarum urbis ac sedis imperatoriae DELHI, nunc dictæ DSCHIHANABAD, signatum . . . latine recensitum, explicatum, examinatum, et contra dubia quorundam, imprimis contra Moslemanum illum celeberrimum, illustrem atque doctissimum, SCHEICH MOHAMMED EFENDI, Reipubl. Africo-Tripolitanae Cancellarium, et ad Aulam Caesaream Viennensem nuper Legatum, perspicue, solide ac modeste vindicatum, et variis notis . . . illustratum a M. Georgio Jacobo Kehr, Silusia-Franco Orientali. In Appendice, Indo-Maurorum characteres Arithmetici, alphabetum Bengalicum, & syllabarii Mongalo-Kalmuckici pars exhibetur. Lipsiae, impressit Heinrich Christoph Takke, 1725.” The appendix to which this refers is a plate containing the arithmetical symbols used by the Moslems (not the usual numbers, but the alphabetical symbols), part of a Mongol alphabet and syllabary, and a Bengali alphabet with a “specimen lectionis Bengaliae” consisting of the words “Sergeant Wolfgang Meyer” written in Bengali script. The alphabet is very fairly written. It transliterates the sounds thus: Koo Gkoo Goo Gho Ona; Sjo [Scho] Sjoo [Schoo] Joo Sjoo [Schoo] Eio; Too Tho Doo Dho Anno; To Tho Do Dho Noe (Nu); Po Pho Boo Bho Moe (Mu); Joo Roo Loo Bo Soo Soo Soo Loo [sic.] Khieo. He also gives a woodcut of Bengali numerals on p. 48, and some specimens of Javanese on pp. 46 and 47. The book contains 6 and 51 pages quarto, with 2 plates.’

Page 24.—AUTHORITIES. No attempt is here made to bring this List of Authorities up to date. A few of the more important works which have appeared since 1903 are however given below. Under Head B. ‘General’, add the following:—

- HOSTEN, FATHER H., S. J.—*The three first Type-printed Bengali Books.* In *Bengal, Past and Present*, Vol. IX, Part I, pp. 40ff. [No date on my copy.]
- GYÂNENDRAMOHAN DAS.—*Bāṅgālā Bhāṣhār Abhidhān.* A Bengali Dictionary in the Bengali language. Calcutta, N. D. (Preface dated 1916).
- SUNITI KUMĀR CHATTERJI, D. LIT.—*Bengali Phonetics*, in *The Modern Review* for January 1917, pp. 70ff. Calcutta.
- “ “ “ “ *Ārabī ō Phārsī Nāmēr Bāṅgālā Līpyantar*, from the Journal of the Bāṅgiyā Sāhitya Parishad, Vol. IV, 1324, B. S. (=1918 A. D.).
- “ “ “ “ *Bengali Phonetics*, from the Bulletin of the School of Oriental Studies, Vol. II, Part I, pp. 1ff. London, 1921.
- BIJAYCHANDRA MAZUMDĀR.—*The History of the Bengali Language.* Calcutta, 1920.

Page 25.—Under Head C. 'Grammars and Reading-Books' add :—

ANDERSON, J. D., LITT. D.—*A Manual of the Bengali Language*. Cambridge, 1920.

Page 26, line 6 from below.—For 'Vista,' read 'Viśva'.

Page 27.—Under Head E. 'Literature, etc.' add the following :—

DINESH CHANDRA SEN, RAI SAHIB, B.A.—*Baṅga-Bhāṣā o Sāhitya*, Second Edition, Calcutta, N. D. Preface dated 1901.

" " *History of the Bengali Language and Literature*. Calcutta, 1911.

" " *Vaṅga Sāhitya Parichaya or Selections from the Bengali Literature from the Earliest Times to the Middle of the Nineteenth Century, with Illustrations*. Two parts. Calcutta, 1914.

" " *Bengali Prose Style, 1800-1857*. Calcutta, 1921.

HARA PRASĀD SHĀSTRĪ, MAHAMAHOPIADHYAYA, C.I.E.—*Bauddha-Gāna o Dōhā* (A collection of ancient poems, many in old Bengali). In *Calcutta Baṅgīya Sāhitya Parishad Granthāvalī*, No. 55. Calcutta, 1323, B. S. (=1916, A. D.).

CHANDI DĀSA.—*Śrī-Kṛishṇa-kīrtana*. Edited with notes and an Index Verborum by Basanta-rañjan Rāy. Calcutta, *Baṅgīya Sāhitya Parishad Granthāvalī*, No. 58. 1323 B. S. (=1916, A. D.).

BANERJĪ, R. D., M.A.—*The origin of the Bengali Script*. Calcutta, 1919.

SUSHIL KUMAR DE, M.A.—*History of Bengali Literature in the Nineteenth Century 1800-1825*. Calcutta, 1919.

PARGITER, F. E.—*Vocabulary of Peculiar Vernacular Bengali words*. *Memoirs of the Asiatic Society*, Bengal, Vol. VII, No. 5, pp. 321ff. Calcutta, 1923.

Page 42.—Second paragraph of the Note at the head of the specimen. I find that my statement that, in the phonetic transcription, the sound of *sh* in *shell* is represented by *sh* has been widely misunderstood. Many readers have assumed that by this statement I implied that, in the phonetic transcription *sh* represented the sound of the Bengali ষ, which, in transliteration, is represented by *sh*. Nothing was further from my intention. The phonetic transcription is entirely independent of any system of transliteration, and aims at representing English sounds by English letters. In the phonetic transcription, *sh* represents the English sound of the English letters in the English word *shell*, and nothing more. The sound represented by it corresponds most nearly to that of the Bengali ষ, which, in transliteration, is represented by *ś*. It has nothing whatever to do with the sound of the Bengali cerebral ষ. The same remarks apply to the spelling in other phonetic transcriptions (pp. 168, 175, 178, 207, 235, 251, 254, 262, 267, 273, 276, 296, 303, 307, 310, 314, 318), and, especially, to that in the column for Bengali Colloquial (Phonetic Transcription) on pp. 352ff.

Page 70, line 3.—For '12,801', read '27,908'. Make the same alteration in the last line of the Table on the same page, and alter the Total '3,952,534' to '3,967,641'.

Page 99, line 14.—For '12,801', read '27,908'.

Page 163.—The title should be 'RĀJBANGŚĪ', not 'RĀJBANGSĪ'.

Page 168.—Regarding the pronunciation of *sh* in the phonetic transcription of this specimen, see the remarks made on the subject in dealing with page 42.

Page 168, line 7 from below.—For 'him said', read 'he said.'

Page 169, last line.—For 'his anger', read 'he angry'.

Page 175.—The same remarks apply as those on Page 168 above.

Page 224.—Paragraphs on pronunciation. A friend who has served in Sylhet informs me that, in the Eastern Sylhet dialect, *ō* is commonly pronounced as *ū*. Thus, *ghōrā*, a horse, is pronounced *ghūrā*, and *chōr*, a thief, is pronounced *sūr*.

Page 321, line 9 from below.—For *ṭa*, read *ṭā*.

Pages 352ff.—Regarding the column for Bengali Colloquial (Phonetic Transcription), see the remarks made with reference to page 42.

Page 353, South-Western Bengali column, No. 18, read 'āmānne-kār'; *No. 19,* read 'mormēn-kār.'

Page 355, South-Eastern Bengali column, No. 8, read 'asṭwā'; *Nos. 14—19,* a diacritical mark (̃) has in each case broken off from a capital A. Read respectively, 'āi, ār, ār, ārā, ārār, ārār.' Insert a comma after 'ār' in *No. 16*.

Page 356, No. 29, Bengali Standard column.—For 'uhāra', read 'uhārā'. *No. 30, Bengali Colloquial column,* for 'ōdor', read 'ōder'.

Page 362, Siripurīā column, No. 68, for 'ghōṛa', read 'ghōrā'; *No. 70,* read 'kuttā'.

Page 363, No. 64, first column.—For 'tērā', read 'tārā'.

Page 367, No. 83, first column.—For 'māra', read 'mara'.

Page 371, No. 104, first column.—Omit the comma.

Page 372, No. 128, second column.—For 'bhala', read 'bhāla'.

Page 376, No. 165, third column.—For 'amrā', read 'āmṛā'.

Page 377, No. 161, second column.—For 't-annē', read 'tānne'.

Page 379, Chākmā column, Nos. 157 and 160.—Read 'tūi'; *No. 158.*—Read 'āgē'.

Page 379, Nos. 162, 172, 173 and 174, South-Eastern Bengali column.—Here again diacritical marks have broken off from over A.—Read, throughout, 'āi'.

Page 380, Nos. 180 and 183, second column.—For 'marish', 'mārish', read, in each case, 'māris'.

Page 380, No. 182, third column.—For 'amrā', read 'āmṛā'.

Page 380, Nos. 196—199, second column.—Read 'māribē, māribē, māriba, māribē', respectively.

Page 381, No. 190, second column.—For 'mārchchila', read 'mārchchhila'.

Page 381, No. 198, second column.—For 'monnē', read 'monne'.

Page 382, No. 182, second column.—Read 'āmṛā'.

Page 382, No. 184, first column.—Read 'ōrā' ; second column, read 'piṭṣ'.

Page 382, No. 185, second column.—Read 'piṭsilām'.

Page 382, No. 188, first column.—Read 'hāmārā' ; second column, read 'piṭsilām'.

Page 382, No. 189, first column.—Read 'tumārā mārīś' ; No. 190, read 'mārīś'.

Page 382, No. 200, first column.—Read 'ōrā'.

Page 383, No. 179, fourth column.—Read 'mui'.

Page 383, No. 180, fourth column.—Read 'tūi'.

Page 383, No. 181, third column.—For 'māre', read 'mārē'.

Page 383, No. 185, fourth column.—Read 'mui'.

Page 383, Nos. 194 and 195, third column.—In both cases read 'āi.'

Page 383, No. 200, fourth column.—Read 'tārā'.

Page 384, No. 206, second column.—Read 'tui'.

Page 384, No. 213, second column.—Read 'sē' (twice).

Page 386, Nos. 208 and 214, first column.—Read 'hāmārā'.

Page 386, Nos. 209 and 215, first column.—Read 'tumārā'.

Page 387, Nos. 206 and 212, fourth column.—Read 'tūi'.

Page 387, No. 209, fourth column.—Read 'jā'.

Page 387, No. 211, third column.—Read 'āi'.

Page 387, No. 213, third column.—Read 'gēil or gēl'.

Page 387, No. 214, third column.—Read 'ārā'.

Page 387, No. 216, fourth column.—Read 'tārā'.

Page 394, line 10.—For 'present', read 'nineteenth'. The reference is to the nineteenth century.

Page 403.—In the third line of the section devoted to the second conjugation, for 'bloā' read 'bolā'.

Page 439, No. 54, second column.—Read 'lārā'.

Page 440, No. 104, second column.—Read 'bāpekar'.

Page 441, No. 131, second column.—Read 'sowāli'.

VOLUME V—PART II.

Page 18, line 11.—I find that Father Antonio's translation was not into Chhikā-chhikī Bōlī, but was into ordinary Western Hindī. For further particulars, see the Addenda Minora to page 96.

Page 19, Heading IV.—GENERAL LITERATURE. *Add* the following works dealing with Vidyāpati :—

NAGENDRA NATH GUPTA.—*Vidyāpati Thākur*. *Journal of the Asiatic Society of Bengal*, Vol. lxxiii, 1904, Part I, Extra Number, pp. 20ff.

” ” —*Vidyāpati Thākurer Padāvalī*.—No. 24 of the series entitled the *Baṅgīya-sāhitya-parishad Granthāvalī*. Calcutta B. S. 1316 (=1909 A. D.). This is a very complete edition of Vidyāpati's songs, in the Bengali character, and with a full Introduction in the Bengali language. An edition in the Nāgarī character was published at Allahabad by the Indian Press in 1910.

GRIERSON, G. A.—*Vidyāpati Thākur*. *Journal of the Asiatic Society of Bengal*, New Series, Vol. I, p. 228. Remarks on Nagendra Nath Gupta's article in Vol. lxxiii, mentioned above.

Page 19, line 20 from below.—For ‘ Vol. xxviii ’, read ‘ Vol. lxxviii ’.

Page 19, line 2 from below.—For ‘ vers. ’ read ‘ verse. ’

Page 25, line 11 from below.—For ‘ this cart, ’ read ‘ his cart ’.

Page 26, Pronouns.—The honorific oblique singular of *ī*, this, is *hinī*, and of *ō*, that, is *hunī*.

Page 41, line 15.—Since this was written, I have ascertained that the language of the western part of Mirzapur, including the Sadr Tahsil, and a part of Chunar Tahsil, is not Bhojpurī, but is the Awadhī dialect of Eastern Hindī. See Addenda Minora to Vol. VI, p. 1. The number of speakers of Awadhī in this tract is roughly estimated at about 350,000, and this amount should be deducted from the number of speakers of Bhojpurī in this volume.

Page 44.—In the table on this page, as explained in the Addenda to p. 41, alter the figures for Western Dialect from 3,939,500 to 3,589,500, and alter the Total from 16,776,937 to 16,426,937.

Page 47.—The following example of the use of the word ‘ Bhojpurī ’ may be added to those of ‘ Poorbeea ’ on this page :—

1789. Two days after, as a regiment of Sepoys on its way to Chunar-ghur, was marching through the City at daybreak, I went out, and was standing to see it pass by, the Regiment halted; and a few men from the centre ran into a dark lane, and laid hold of a hen and some roots: the people screamed. “ Do not make so much noise,” said one of the men in his Bodjpooria Idiom; “ we go to-day with the Frenghees, but we are all servants (tenants) to Chēyt-Sing, and may come back to-morrow with him; and then the question will be not about your roots, but about ycur wives and daughters.” *Raymond*, Translation of the *Sēir Mutaqherin*, 2nd Ed., Translator's Preface, p. 8.

Page 96, line 8.—Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father H. Hosten, S. J. has very kindly communicated to me the following particulars :—He was Father Antonio Pezzoni, a Capuchin, who came to India in 1806. His translation was not into the Chhikā-chhikī dialect of Maithilī, but into ordinary Western Hindī, written in the Nāgarī character. It consisted of the Pentateuch, the Psalms, the Gospels, the Acts and the Epistles. He also wrote many works of Catholic devotion, and was engaged on a Latin-Hindōstānī dictionary when he died at Lugano in 1844. According to Dr. Long in the *Calcutta Review*¹, the Rev. Dr. John, who wrote in 1809, mentioned the translations of the Gospels and the Acts, so that they must have been made within three years of Father Antonio's landing in India. He lived for many years in Bettiah, in the north of the Champaran District of Bihar, and there does not appear to be any record of his having made any lengthy stay in Bhagalpur. A copy of his Gospels and Acts (made in 1837) is still in Bettiah. Another copy is to be found in the Convent of the Native Nuns of Agra, and is dated 1844. Father Felix O. C., in a letter to 'The Examiner' (Bombay) published in the issue of December 13, 1913 (p. 495), states that he found a copy of the whole work in the Jesus and Mary Convent at Lahore, and that he had presented it to the Provincial of the Capuchins of the Swiss Province, Lucerne, where, at the time of his writing, it was kept. He had, moreover, in his own possession a copy of the manuscript of the New Testament only. Father Felix, in this letter, gives as a sample Father Antonio's version of the Magnificat. For further information, see also a letter from Father H. Hosten S. J. on pp. 435ff. of the 'Examiner' of November 1, 1913.

¹ Vol. V, p. 272, 1845. [Not p. 722, as misprinted in the Text.]

Page 238.—The following book gives specimens of the Sarwariā dialect :—

MANAN DWIVEDI GAJIPURI, PANDIT.—*Sarwariā (A collection of folk tales and folk songs in Sarwariā dialect of Gorakhpur District)*. Printed at the Jārj (George) Printing Works, Benares, 1913.

Page 326, Nos. 14, 15, and 16, Maithilī column.—Older forms, now not used are *mē̃*, I, and *mōr*, of me, mine.

Page 328, Nos. 14, 15, and 16, Bhojpurī column.—Older forms, not now in use, are *mē̃*, I, and *mōr*, of me, mine.

Page 330, No. 35, Magahī column.—Read 'ākh'.

Page 332, No. 35, Bhojpurī column.—Read 'ākh'.

Page 333, No. 51, Nagpuriā column.—Read 'ād^amī'.

Page 334, No. 75, Maithilī column.—Read 'ūṭ'.

Page 338, No. 86, Magahī column.—Read 'uppar'.

Page 338, No. 94, Magahī column.—For 'kābe', read 'kābē'.

Page 341, No. 82, Nagpuriā column.—For 'thāṛh', read 'ṭhāṛh'.

Page 342, No. 115, Magahī column.—For 'bētin', read 'bēṭin'.

Page 344, No. 131, Bhojpurī column.—For 'laṛ^akā', read 'laṛiki'.

Page 345, No. 129, Nagpuriā column.—For 'chōṛā', read 'chhōṛā'.

Page 350, No. 161, Maithilī column.—For 'thikāh', read 'thikāḥ'.

Page 350, Nos. 179 and 181, Magahī column.—For 'pīta', read 'pīṭa'.

Page 353, Nagpuriā column, No. 179, read 'mārō-nā'; No. 184, read 'mārai-nā'.

Page 358, No. 216, Maithilī column.—Read 'lok^ani'.

Page 359, No. 215, Bhojpurī column.—For 'gāi', read 'gailā'.

ORIYĀ.

Pages 367ff.—I am indebted for the following corrected information regarding Oriyā to the kindness of Babu Monmohan Chakravarti, a gentleman who served as Deputy Magistrate and Deputy Collector for several years in Orissa and in the adjoining District of Midnapore.

Page 367, lines 10ff of text from below.—The number of speakers of Oriyā in Binpur Thana of Midnapore is small. On the other hand there are many speakers of the language in Thana Narayangarh of that District. In the map facing p. 106 of Vol. V, Pt. I, the main language of the latter Thana is shown as South-Western Bengali. While this is correct, it must be understood that many speakers of Oriyā are to be found in the same tract.

Page 368, line 2.—I have fixed the point at which the southern limit of Oriyā touches the sea as near Barwa. This is so shown in the map facing page 367. Babu Monmohan Chakravarti is of opinion that it does not extend farther south than the station of Ichchapuram on the East Coast section of the Bengal-Nagpur Railway. Ichchapuram is marked 'Echapur' in the map facing page 367, and this would move the southern boundary of Oriyā about fifty miles to the north. My own statements on page 368 were based on reports received from Ganjam, and it is probable that between Barwa and Ichchapuram there is a debatable tract, in which both languages are spoken.

Page 369, line 20.—Regarding the Oriyā spoken in Cuttack Town, Babu Monmohan Chakravarti informs me that it has not been affected by Bengalisms. On the contrary, the speech of the Bengali settlers has been much changed by the surrounding Oriyā. The speech of the lower classes of the town has to some extent been affected by the bastard Urdū of the local Musalmāns, who represent settlers from up-country.

Page 369, line 30.—Babu Monmohan Chakravarti has given me the following additional notes on the Midnapore pronunciation:—‘I think the speech of Contai Thana is in its skeleton Oṛiyā, but is otherwise so modified by the adjoining Bengālī, as to be called a Bengalized dialect of Oṛiyā. The speech in Narayangarh and in Dantan Thanas closely approaches the dialect of North Balasore. In Thanas Gopiballabhpur and Jhargaon the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Keunjhar Tributary States.’ Regarding the Oṛiyā of the south, he says, ‘The Oṛiyā speech of Berhampore [in Ganjam] and downwards looks also like a separate dialect, differing to some extent from the Standard’.

Page 375.—Add to Authorities, List A.

McPHERSON, SIR HUGH, K.C.I.E., C.S.I.—*The Oṛiyā Alphabet. Journal of the Bihar and Orissa Research Society*, Vol. X (1924), pp. 168ff. Contains a full account of the Alphabet, with specimens of all conjunct consonants.

Page 378.—Section on pronunciation. Babu Monmohan Chakravarti gives me the following additional information:—In ordinary talk no distinction is made between long and short *i* and *ī*, or between *u* and *ū*.

Page 379, line 17.—The statement about the southern pronunciation of ॐ and ॐ is incorrect. When between vowels in the same word, these letters are everywhere pronounced as *ra* and *rha* not as *da* and *dha*, respectively. The omission of a dot under them is purely a matter of writing, and does not indicate any variation of pronunciation. All that can be said about the southern pronunciation of these letters is that the further south we go, the stronger is the cerebralization. So also as regards the letter ॐ *la*.

Page 380.—**Pronouns.** In the colloquial language, *āmmāne* is commonly used for *āmbhē-mānē*, and *tumē* for *tumbhē-mānē*.

Page 383.—It should be noted that the specimen from Cuttack on this page is from the pen of Babu Monmohan Chakravarti, and is hence of special value.

Page 398, line 22.—Regarding the pronunciation of the cerebral ॐ *ra* in Puri, see the remarks on page 379. So also in regard to what is said about this letter in line 32, lower down. The Puri spelling *pardila* is merely an attempt to represent the sound of *parila* in a new way.

Page 425.—Babu Monmohan Chakravarti informs me that this specimen from Dantan Thana of Midnapore is here and there Sanskritized, and is not in all places colloquial.

Page 441.—In the Addenda Majora will be found a Standard List of Words and Sentences in Oṛiyā which has been prepared by Babu Monmohan Chakravarti. It is more correct and is in a more colloquial style than that given on pp. 441ff.

VOLUME VI.

Page 1, line 10.—I have here confined the Eastern Hindī of Mirzapur to the South-Sone tract of that District. Subsequent inquiries, for the results of which I am indebted to the kindness of Mr. R. Burn, C.S.I., have shown that the Awadhī dialect is also spoken in the western portion of the North-Sone tract between the Sone and the Ganges,—say in the Sadr and the western part of the Chunar Tahsils. The map facing the frontispiece should be altered accordingly. This will also entail an addition of about 350,000 people to the number of speakers of Eastern Hindī, and a corresponding reduction to the number of speakers of the Western Bhojpurī dialect of Bihārī as given on page 44 of Volume V, Part ii. See also the Report of the 1901 Census of the N.-W. Provinces and Oudh, p. 177.

Page 2, line 3.—*Add*,—as explained in the Erratum to p. 1,—350,000 to the number of speakers of Awadhī, and increase the total accordingly.

Page 9, line 9.—As explained in the Erratum to p. 1, Awadhī is spoken not only in South-Gangetic Allahabad, but also in the western Tahsils of Mirzapur.

Page 10.—In the Table, after the figures for North Mirzapur, *add* ‘Central Mirzapur, 350,000.’ These figures are a very rough estimate of the number of speakers of Awadhī in the Sadr and Chunar Tahsils of Mirzapur, as explained in the correction to page 1. The total of this Table should also be correspondingly increased, and in line 9 of the text from below, 16,000,000 should be altered to 16,350,000.

Page 12.—As explained in the Erratum to p. 10, the second Table on this page should run as follows:—

Total number of people speaking Awadhī at home, say .	16,350,000
Estimated number of people speaking Awadhī elsewhere in	
Bihar and Bengal	111,258
Estimated number of people speaking Awadhī in Assam .	32,290
	<hr/>
TOTAL .	16,493,548
	<hr/>

Page 13.—*Authorities.* *Add* the following to the list of works dealing with Awadhī Grammar:—

- BABURAM SAKSENA, M.A.—*Lakhimpurī—A Dialect of Modern Awadhī. Journal and Proceedings, Asiatic Society of Bengal (New Series), Vol. xviii (1922), pp. 305ff.*
 „ „ —*Declension of the Noun in the Rāmāyan of Tulsīdās. Indian Antiquary, Vol. lii (1923), pp. 71ff.*
 „ „ —*The Verb in the Rāmāyan of Tulsīdās. In The Allahabad University Studies, 1926, pp. 207ff.*

Page 14, after line 3.—*Add* the following Authority on Tul’sī Dās:—

- LALA SITA RAM, B.A.—*Selections from Hindī Literature, Book III, Tulsīdās.* Compiled by L. S. R., and published by the University of Calcutta, 1923.

A Tercentenary Edition of the works of Tulāsī Dās, in three volumes, including a volume of essays on the poet, was published by the Nāgarī Prachārīṇī Sabhā of Benares in 1923.

Page 16.—Head III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive. In the first person of the masculine plural of Form II, for 'ahi,' read 'ahī'.

Page 17.—In the 3rd person singular of the future, for 'dekihāi', read 'dekhīhāi'.

Page 26.—Authority.

A second edition of this grammar, revised and enlarged by Paṇḍit Lōchan Prasād Kāvya-vinōda, has been published in 1921 for the Government of the Central Provinces and Berar.

Page 29.—In the second person plural of the Present Conjunctive, for 'dēkhan', read 'dēkhau'.

Page 43, lines 8 and 10.—For 'we people happy', read 'us people-for happiness.'

Page 62.—A revised version of Specimen II of the Awadhī spoken in the Lucknow District will be found in the Addenda Majora.

Page 86, line 10.—A specimen of the Baiswārī of Rae Bareli, which does differ from that of West Partabgarh, will be found in the Addenda Majora.

Page 90, line 5.—Add the following Authority on the Awadhī of Kheri :—

BABURAM SAKSANA, M.A.—*Lakhimpurī—A Dialect of Modern Awadhī. Journal and Proceedings, Asiatic Society of Bengal (New Series), Vol. xviii (1922), pp. 305ff.* Lakhimpur is the name of a town in about the centre of the District of Kheri. Mr. Saksena states (p. 308) that the specimen of the dialect of Sitapur given on p. 91 of the Survey is in the dialect of the west of that District. The dialect of the town of Sitapur, which is centrally situated, differs slightly.

Page 116.—As explained in the corrections to pp. 1 and 10, the language of the western half of the Central portion of Mirzapur is Awadhī, not, as here stated, Bhojpurī. Hence, in the table, on this page, correct :—

' Western Bhojpurī	810,000', to :—
' Western Bhojpurī	460,000
Awadhī of West of Central Tract	350,000'

The total for the whole District, of course, remains unaltered.

Page 144, line 6.—For 'बचातक,' read 'बचा तक.'

Page 155, line 3.—For 'Alhā', read 'Ālhā'.

Page 185.—A revised version of the Parable of the Prodigal Son in Chhattīsgarhī will be found in the Addenda Majora.

Page 195.—A revised version of Specimen II of the Chhattīsgarhī of Bilaspur will be found in the Addenda Majora.

Page 240, line 8.—For 'great', read 'greater'.

Page 262, No. 35, column 2, read 'ākhiyā'; columns 3 and 5, read 'ākhi'; column 4, read 'ākhi'.

Page 263, No. 35, columns 1, 2 and 3, read 'ākhi'; column 4, read 'ākhi'. On these two pages, opposite No. 35, the ॐ has broken off in printing in some copies.

Page 263, No. 47, Chhattīsgarhī column, for 'dādā', read 'dadā'.

Page 264, No. 75.—Here again ॐ has broken off in some copies. Read 'ūṭ' throughout. *No. 70, Awadhī (Gonda) column, for 'kukur', read 'kūkur'.*

Page 265, No. 75, similarly in columns 2 and 3, read 'ūṭ', if the type has broken.

Page 266, No. 82, Awadhī (Gonda) column for 'tharh', read 'ṭharh'.

VOLUME VII.

Page 18.—AUTHORITIES. B.—General. Add at end, after “KONOW, STEN.”:—

TURNER, R. L.—*The Indo-Germanic Accent in Marāṭhī*. *Journal of the Royal Asiatic Society*, 1916, pp 203ff.

BLOCH, JULES.—*La Formation de la Langue Marāṭhī*. Paris, 1919. A part of this was printed in 1914, and copies were privately circulated at that time.

Line 16 of the same page.—The Articles in the *Journal of the Bombay Branch of the Royal Asiatic Society on the Phonology of the Vernaculars of Northern India* have been republished as a part of the complete series of the Author's (now Sir R. G. Bhandarkar) *Wilson Philological Lectures*. The Full Title is :—

Wilson Philological Lectures on Sanskrit and Derived Languages delivered in 1877 by Sir R. G. Bhandarkar, K.C.I.E., LL.D., Ph. D., Member of the French Institute, etc., etc. Carried through the Press by Shridhar R. Bhandarkar, M.A., Professor of Sanskrit, Elphinstone College. Bombay, 1914.

Page 30.—Under the heading ‘NOUNS’ for ‘gharyā’, given as the plural oblique of *ghar*, substitute ‘gharā’, and under the heading ‘Demonstratives and Relatives.’ In the Nom. Sing. Neuter of ‘This’, substitute *hē* for *hā*.

Page 31, line 9 from foot.—For *kētā*, read *kālā*.

Page 66, line 6.—For ‘*av^arā*’, read ‘*av^arā*’.

Page 130, line 11.—For ‘*Vāḍ^aval*’, read ‘*Vāḍ^aval*’.

Page 166.—Authorities on Kōṅkaṇī. On early Jesuit works in this language, reference may be made to an article on *Earliest Jesuit Printing in India*. From the *Spanish of the Rev. Cecilio Gomez Rodeles, S. J. Translated by the Rev. L. Cardon, S. J., and edited by the Rev. H. Hosten, S. J.*, in the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. IX, 1913. With this should be considered supplementary remarks by the Rev. H. Hosten, S. J. on *The Earliest Printing in India*, in *The Catholic Herald of India* (Calcutta) for January 19, 1916. According to an article in the *Prager Presse* (Prague) for July 21, 1923, quoting from an article by Dr. V. Lesný in the *Calcutta Modern Review* for June of the same year,—Father Josef Přikryl, S. J. (born in Prague in 1718)—wrote a grammar of the Dialect of Goa under the title of *Principia linguae Brahmanicae*. The date of its publication is not known to me.

It may be added, that the original manuscript in the Nāgarī character of Thomas Stevens's ‘*Purān*’, or paraphrase of the new Testament, is now in the library of the London School of Oriental Studies (*Bulletin*, Vol. II, p. 167).

Page 166.—Add the following at the end of the list of Authorities :—

DANTAS, DUARTE FRANCIS,—*Elementary Concan Grammar, with an Introduction by Jerome A. Saldanha*. Savantvadi, 1910.

Page 194.—A list of words in the Kuḍālī dialect will be found in the *Addenda Majora*.

Page 393, *Marāṭhī* (Poona), column No. 6, for ‘*sāhā*’, read ‘*sahā*’; No. 10, for ‘*dāhā*’, read ‘*dahā*’.

VOLUME VIII—PART I.

Page 2, line 26.—For ‘5th or 4th Century A. D.’, read ‘5th or 4th century B. C.’

Page 3.—Correct the Greek words on this page as follows :—

Line 19.—Πευκολαῶντις.

Line 20.—Σανδρόφαγος, Σανδρόκοττος.

Footnote 2, line 3.—Ἀμυτροχάτης.

Line 4.—Κασπάπυρος.

Line 5.—Κωφήν.

Line 6.—Σίνθος.

Line 7.—Σοφαγασήνος.

Line 8.—μαρτιχόρα.

Page 7. Last paragraph.—In this passage, I have followed Dr. Trumpp in describing these peculiar Sindhī sonants as doubled letters. Since I wrote the passage, they have been analysed in the phonetic department of the London School of Oriental Studies, and the result has been published by Dr. Grahame Bailey on page 835 of Volume II of the *Bulletin* of that institution. It appears that, whatever Prakrit sounds they are derived from, in Sindhī they are not doubled letters at all. They are what Dr. Bailey calls ‘implosives’, i. e., they are uttered, not with an expiration, as ordinary consonants or ‘plosives’, but with an intake of breath. In pronouncing these sounds, the breath is drawn into the mouth, but is not allowed to reach the lungs, the air not being permitted to go beyond the larynx. They have been further discussed by Professor R. L. Turner in Vol. III of the *Bulletin*, pp. 301 ff., where their origin and use are very fully dealt with. Professor Turner calls them ‘recursives’, which seems to be the best name.

Page 11, line 12.—For ‘Bhāṭiā’, read ‘Bhāṭiā’.

Page 14, add at end of list of authorities :—

TURNER, R. L.—*The Sindhī Recursives or Voiced Stops preceded by Glottal Closure. Bulletin of the School of Oriental Studies, Vol. III (1924), pp. 301ff.*

„ „ *Cerebralization in Sindhī, Journal of the Royal Asiatic Society, 1924, pp. 555ff.*

Page 53, line 9.—For ‘khapō’, read ‘khato’.

Page 184, line 2.—For ‘Bhāṭiā’, read ‘Bhāṭiā’.

Page 212, lines 1 and 2.—For ‘Bhāṭiā’, read ‘Bhāṭiā’.

Page 212, line 3.—Read ‘Bhāṭiās.’

Page 220, No. 94, Standard Sindhī column.—Read ‘chhā-kāṇe’.

Page 225, No. 135, *Lārī* column.—Read 'ūcho'.

Page 225, No. 154, *Kachchkī* column.—Read 'aṣṇī'.

Page 227, No. 166, *Kachchkī* column.—For 'āī', read 'āi'.

Page 229, No. 206, *Lārī* column.—Read 'wañī'.

Page 231, No. 216, *Lārī* column.—Read 'ū viā'.

Page 297, line 14.—The increase in the population of the Bār, or western Gujranwala, is as stated here, due to colonization of the land reclaimed by the Chenab Canal. Most of the immigrants have come from the eastern Panjab and speak Pañjābī, not Lahndā.

Page 413, No. 24, *Hindkī* column.—For 'tuhaddā', read 'tuhāddā'.

Page 415, Nos. 26 and 29, *Thālī* column.—For 'o', read 'ō'.

Page 418, No. 89, *Mūltānī* column.—For 'mōklē', read 'mōklē'.

Page 419, No. 87, *Hindkī* column.—For 'nērē', read 'nērē'.

Page 420, No. 130, *Mūltānī* column.—For 'chāngiā', read 'changiā'.

Page 422, No. 159, *Lahndā* column.—For 'assi', read 'assī'.

Page 423, No. 147, *Hindkī* column.—Read 'kutū'.

Page 423. *Thālī* column, No. 141, read 'ghōriā'; No. 149, read 'kuttiā'; No. 160, for 'ē hō', read 'ēhō'.

Page 424, *Lahndā* column, No. 161, for 'hīn', read 'hin'; No. 165, omit the comma between 'assī' and 'āhssē'.

Page 425, No. 187, *Hindkī* column.—For 'u', read 'ū'.

Page 425, No. 183, *Thālī* column.—Read 'tussā'.

Page 426, No. 207, *Lahndā* column.—For 'ah', read 'oh'.

Page 427, No. 196, *Thālī* column.—For 'tū', read 'tū'.

Page 506, line 21 from below, add the following:—

The form of Chibhālī spoken in Kagan is known as Kāghānī. It is described by Dr. Grahame Bailey in pp. 87ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society's Monographs, Vol. xvii, London, 1920). In pp. 110ff. of the same work, there is also a short account of Bahramgala, spoken in a village of that name south of the Pir Panjāl Pass. It closely resembles Dhūṇḍī, see pp. 495ff. *ante*.

Page 523, No. 16, *Chibhālī* column.—For 'mhāra', read 'mhārā'.

Page 526, No. 76, *Salt Range* column.—For 'pakkhi', read 'pakkhi'.

Page 527, No. 76, Pōṭhwārī column.—Read 'pākhērū'.

Page 527, No. 63, Dhūṇḍī-Kairālī column.—Read 'chann'.

Page 527, No. 57, Punchhī column.—Read 'ghulām'.

Page 529, No. 106, Chibhālī column.—For 'āji', read 'aji'.

Page 531, Pōṭhwārī column, No. 128, for 'znāni', read 'janāni'. No. 130, for 'zanāniā', read 'janāniā'.

Page 534, No. 162, Salt Range column.—For 'hāus', read 'hūs'.

Page 537, No. 208, Pōṭhwārī column.—Omit the comma between 'asī' and 'gachhṇē-ā'.

Page 537, No. 209, Punchhī column.—For 'neā', read 'nēā'.

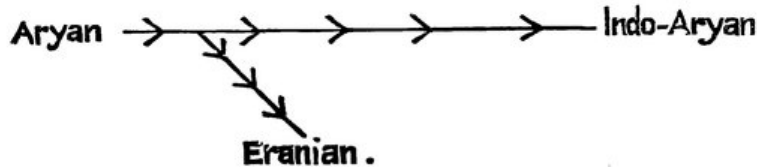
Page 578, No. 75, Hindkō of Peshāwar column.—Read 'ūṭh'.

Page 582, No. 180, Dhannī column.—Read 'marēnā'; Tināulī column, read 'mārā-ā'.

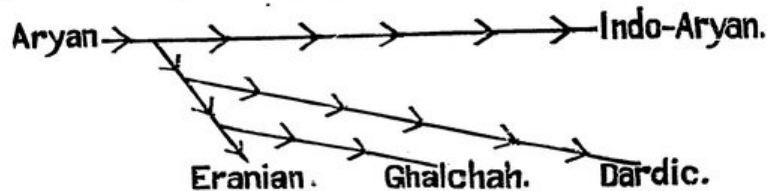
VOLUME VIII—PART II.

Page 2, line 22.—Since this was written, through the kindness of Sir Aurel Stein, I have become possessed of a specimen of Tirāhī, and an account of that language will be found in pp. 265ff of the *Addenda Majora*.

Pages 7 and 8.—As explained on p. 100 of the General Introduction, I now follow Professor Giles in considering that the Aryans first entered Persia, whence they sent offshoots into India, and into the Hindūkush. The speech of those who went into India became the parent of the Indo-Aryan languages, and owing to its isolated position was more conservative, its rate of development being slower than that of the parent language left behind in Persia. The oldest example of it that we possess,—the Vedic Sanskrit,—is much more archaic in its character, and much more nearly resembles the parent Aryan language spoken in Eran before the migration, than the surviving specimens of Eranian. If, therefore we take Vedic Sanskrit as most nearly representing the original Aryan language the graphic representation on page 7 would have to be altered as follows :—



The Dardic languages, in this case, would be the descendants of the speech of other waves of emigrants, who broke off from the Eranian stock some time after the Indo-Aryan emigration, and who wandered off in the direction of the Hindūkush, whence they descended into the Dard country. Later waves of this last emigration, when the characteristics of the Eranian languages had nearly fully developed, settled in the Hindūkush itself, and their speech ultimately became the Eranian Ghalchah languages, while, in the case of the ancestors of the Dards, these characteristics had only partially developed, so that we find the Dardic languages at the present day retaining much of the characteristics of the original Aryan language, as we know them from Vedic Sanskrit, but also marked by certain of the earlier changes which marked the development of the Eranian forms of speech. This would be represented graphically by the following diagram, which would supersede that given on page 8 :—



Whichever way we look at the matter, the result is the same in both cases. The Dardic languages are partly Eranian and partly Indo-Aryan.

Page 9.—Add to the List of Authorities :—

BLACK, GEORGE F., Ph. D.—*Romani and Dard*. *Bulletin* of the New York Public Library, Vol. xx, Number 5, pp. 451ff 1916. This gives a comparative vocabulary of Romani and Dardic.

Page 12, No. 52, Bashgalī column.—For 'jugur,' read 'jugūr'.

Page 16, No. 92, Bashgalī column.—For 'kachi,' read 'kāchī'.

Page 31, line 1.—Dr. Morgenstierne informs me that the language described by Trumpp is a dialect of Ashkund. See Addenda Minora to p. 68.

Page 36, line 1.—For 'kachi,' read 'kāchī'.

Page 68, line 4.—Since this was written, Dr. Morgenstierne, during a visit to Kabul, has succeeded in obtaining specimens of Ashkund. He tells me that, while in some respects resembling Bashgalī, it is on the whole most nearly related to Wai-alā. A Specimen and List of Words will be found on pp. 248ff. of the Addenda Majora.

Page 69, line 5.—To the list of languages of the Kalāshā-Pashai sub-group, should now be added a fourth,—Tirāhī. Regarding which particulars are given in pp. 265ff. of the Addenda Majora.

Page 110 (following the Pashai Specimens). On page 2, line 22, I stated that no specimens could be obtained of the Tirāhī language. All that had hitherto been known about it had been contained in a short list of words published by Leech in the year 1838¹. This was sufficient to show that it belonged to the Kalāshā-Pashai Sub-Group. Further information has since been obtained, and this is given in pp. 265ff. of the Addenda Majora. See also Sir Aurel Stein and the present writer in J. R. A. S. 1925, pp. 399ff. and 405ff.

Page 116, No. 52, Bashgalī column.—For 'jugur,' read 'jugūr'.

Page 118, No. 92, Bashgalī column.—For 'kachi,' read 'kāchī'.

Page 120, Nos. 128, 130, Bashgalī column.—Read 'jugūr'.

Page 123, No. 157, Gawar-bati column.—For 'thanaīs,' read 'thanaīs'.

Page 124, No. 165, Wai-alā column.—For 'yemā,' read 'yema'.

Page 126, No. 208, Wasī-veri column.—For 'pezemsho,' read 'pezemsho'.

Page 127, Pashai (Eastern dialect) column, No. 212, read 'gikyī'; No. 213, read 'ūsā'.

Page 147, No. 197, Khō-wār column.—For 'doi,' read 'dōi'.

Page 150.—Since this account of Shiqā was written, the language has been thoroughly investigated on the spot by Colonel D. L. R. Lorimer, C.I.E. Owing to his kindness, I am able to make the following additions to the general remarks on page 150.

Line 8.—Add 'The Gilgit dialect has also, of late years, become much contaminated by one form or another of Hindōstānī owing to the presence and activities of the Imperial Service Troops (Gurkhās, Dōgrās, and Panjābī Muhammadans) and of Government officials.'

Last line of text.—The North-Western dialect is spoken in Punial (properly 'Pūyā'), the district adjoining Gilgit on the West and North-West. This dialect shows divergencies both of pronunciation and of vocabulary from that of Gilgit, and still awaits study.

¹ Journal of the Asiatic Society of Bengal, Vol. vii (1838), pp. 782ff.

*Footnote*¹, *line* 2.—Colonel Lorimer informs me that the correct name of the language is ‘*Ṣhiṇā*’, with the cerebral letter *ṣh* for its initial. In other respects his information is the same as that given to me by Dr. Grahame Bailey.

*Footnote*².—Colonel Lorimer informs me that the only local form of the name ‘Gilgit’ is ‘Gilit’, which is reduced to ‘Gilt-’ in the oblique cases, as in *Giltēi*, of Gilgit, but *Giltēi*, a man of Gilgit.

Page 151.—The account of Gilgitī given in pp. 328ff. of the Addenda Majora should be substituted for that on pp. 151ff. It is based on materials and criticisms most kindly given to me by Colonel Lorimer.

Page 151.—Add the following to the List of Authorities :—

LORIMER, LIEUTENANT-COLONEL D.L.R., C.I.E.,—*Notes on the Phonetics of the Gilgit Dialect of Shina*. *Journal of the Royal Asiatic Society*, 1924, pp. 1ff., 177ff.

” ” *The Forms and Nature of the Transitive Verb in Shina (Gilgiti Dialect)*. *Bulletin of the School of Oriental Studies*, Vol. III (1924), pp. 467ff.

BAILEY, T. GRAHAME, D.LITT.,—*Notes on Colonel Lorimer’s Phonetics of Gilgit Shina*. *Journal of the Royal Asiatic Society*, 1924, pp. 435ff. See also the discussion on the subject between Dr. Bailey and the present writer in *ib.* pp. 656ff., and *J. R. A. S.* 1925, pp. 87ff. and 304ff.

” ” *Grammar of the Shina (Ṣhiṇā) Language, consisting of a Full Grammar, with Texts and Vocabularies of the Main or Gilgiti Dialect, and Briefer Grammars (with Vocabularies and Texts) of the Kohistani, Guresi and Drasi Dialects*. London, Published by the Royal Asiatic Society, 1924.

Pages 174ff.—**GUREZĪ**. In this section, the letters *á* and *é* correspond, respectively, to the *à* and *è* employed in the account of Gilgitī *Ṣhiṇā* given in the Addenda Majora. A brief account of this dialect will be found in Dr. Grahame Bailey’s *Shina Grammar* mentioned in the Addenda Majora to p. 151.

Pages 186ff.—(**BRŌKPĀ OF DRAS**) and pp. 208ff. (**BRŌKPĀ OF DĀH-HANŪ**). In these sections, the letters *tsh* and *gh* evidently correspond, respectively, to the cerebral *ṣh* and *j* of Gilgitī *Ṣhiṇā*, as described in the Addenda Majora. The sounds, as described, are either the same, or else very similar. A brief account of the Dras dialect will be found in Dr. Grahame Bailey’s *Shina Grammar* mentioned in the Addenda Majora to p. 151.

Page 223.—North-western *Ṣhiṇā* is called Puniālī. Occasional references to it will be found in the section on Gilgitī *Ṣhiṇā* given in the Addenda Majora.

Pages 224ff.—A revised Standard List of Words and Sentences in Gilgitī *Ṣhiṇā* will be found in the Addenda Majora (pp. 381ff.).

Page 225, No. 49, Ṣhiṇā (Chilās) column.—Read ‘*zhā*’; *No. 51, Brōkpā (Dāh-Hanū) column*.—For ‘*mūsh*’, read ‘*mūsh*’.

Page 230, No. 179, Brōkpā (Dras) column.—For ‘*mōse*’, read ‘*mōsē*’.

Page 230, No. 180, Ṣhiṇā (Chilās) column.—For ‘*dāgāin*’, read ‘*ḍagāin*’.

Page 230, No. 180, Brōkpā (Dras) column.—For ‘*kūtā*’, read ‘*kutē*’.

Page 240, add to authorities under the head of 'GRIERSON':—

On the Śaradā Alphabet. Journal of the Royal Asiatic Society, 1916, pp. 677ff.

Add also, the following :—

STEIN, SIR AUREL, and GRIERSON, SIR GEORGE A.—*Hātim's Tales, Kāshmīrī Songs and Stories, recorded with the Assistance of Pandit Govind Kaul by A. S., and edited with a Translation, Linguistic Analysis, Vocabulary, Indexes, etc., by G. A. G., with a Note on the Folklore of the Tales by W. Crooke, C.I.E.* London, 1923.

GRIERSON, SIR GEORGE A. AND BARNETT, LIONEL D.—*Lallā Vākyañi, or the Wise Sayings of Lal Dēd, a Mystic Poetess of ancient Kashmīr, edited with Translation, Notes, and a Vocabulary.* London (R. A. S.), 1920.

TEMPLE, SIR RICHARD.—*The Word of Lalla the Prophetess..... Done into English Verse.....and annotated.* Cambridge, 1924.

Page 489, No. 18, *Sirāji* column.—For 'ahmō', read 'āhmō'.

Page 499, No. 160, *Rāmbanī* column.—For 'chhaṭh', read 'chhath'.

Page 502, *Kāshmīrī* column, No. 198, for 'māraw', read 'mārav'; No. 199, for 'māriw', read 'māriv'.

Page 502, No. 214, *Kashṭawārī* column.—For 'asgē', read 'as gē'.

Page 503, No. 188, *Rāmbanī* column.—For 'asaī', read 'asaī'.

Page 538, No. 109, *Gārwi* column.—For 'babu', read 'babū'.

Page 559.—Colonel Lorimer informs me that there seem to be considerable variations in forms and in vocabulary between the Burushaski of Hunza and that of Nagar. By all accounts, the Yasin dialect, *i.e.*, Warshikwār,—or, more correctly, Warchikwār,—dialect is still more different. In this word 'Warsh' or 'Warch' is apparently the same as 'Burush', and *-ik* is the Khōwār suffix *-ik*, which indicates a place or person, as in 'Twik', a man of Tūi. Finally *wār* is the Khōwār for 'language'. 'Warshigūm' or 'Wērshagūm' is the name for Yasin.

VOLUME IX—PART I.

Page xi.—Head B, Group 3, 3rd line. Under 'SYSTEM OF TRANS-LITERATION ADOPTED.' For ज़, read ज.

Page xiii.—Substitute the following table for that given on this page :—

Western Hindi	38,013,928
Pañjābī	12,762,639
Rājasthānī	16,298,260
Gujarātī	10,646,227
Bhīlī and Khāndēśī	3,944,767
Eastern Pabārī	143,721
Central Pabārī	1,107,612
Western Pabārī	853,468
TOTAL	83,770,622

Page 2, line 19.—For Μάδουρα read Μόδουρα.

Page 4, line 10.—For 'Naghèr', read 'Nagheri'.

Page 30.—Add to Section III of Authorities :—

LALA SITA RAM, B. A.—*Selections from Hindi Literature, Book IV, Saints*, compiled by L. S. R., and published by the University of Calcutta, 1924. Other books of this series are understood to be in preparation by the same author.

Page 48, lines 24ff.—It has been pointed out to me that what is here written is liable to misinterpretation. It is quite correct to say that Sarshār and Sharar were opposed to the artificial thought and diction of the old Lucknow school, but it should have been explained that they did not belong to Delhi, but themselves lived and worked in Lucknow, and that they were reformers, rather than opponents, of the pedantic style referred to in this passage.

Page 81, line 4 of Head C.—Read 'hangē'.

Page 89, in Table, line 4 of 'Broken dialects of the South'.—For 'Koshṭī', read 'Kōshṭī'.

Page 108, line 5.—For लिखे-, read लिखे—.

Page 117, line 3 from below.—For پس read پس.

Page 122, line 7.—For 'dakhinjānib', read 'dakhin jānib'.

Page 140, line 4 from below.—For اُورتین read غُورتین.

Page 143, line 4 from below.—For auratē, read 'auratē.

Page 152, line 1.—For 'shallāq', read 'shallāq'-e'.

Page 195, line 12 from below.—For 'kī', read 'ki'.

Page 367, No. 27, *Dūgar-wāṛā* column.—Read 'ũ-kō'. Type broken in some copies.

Page 570, No. 8, *Dakṣiṇī* and *Vernacular Hindōstānī* columns.—For 'aṭh', read 'āṭh'.

Page 575, No. 35, *Bāngarū* column.—For 'akh', read 'ākḥ'.

Page 579, No. 75, *Bāngarū* column.—For 'uṭh', read 'ūṭh'.

Page 581, No. 75. In *Bundēlī* (*Banāpharī*) column.—For 'uṭ', and in *Bundēlī* (*Bhadaurī*) column, for 'uṭ', in both cases read 'ūṭ'.

Page 582, No. 86, *Hindōstānī* (*Delhī*) column.—For 'upar', read 'ūpar'.

Page 591, No. 141, *Bāngarū* column.—For 'ghōṛ^atyā', read 'ghōṛ^atyā'.

Page 594, No. 184, *Vernacular Hindōstānī* column.—For 'mārē', read 'mārē'.

Page 595, *Bāngarū* column, No. 163.—For 'tū', read 'tū'; No. 180, for 'tū', read 'tū'.

Page 596, *Bundēlī* column, No. 184.—For 'be', read 'bē'; No. 185, for 'ne', read 'nē'.

Page 596, No. 186, *Kanaujī* column.—For 'ne', read 'nē'.

Page 597, No. 163, *Bundēlī* (*Banāpharī*) column.—For 'tōy', read 'tōy'.

Page 598, No. 199, *Vernacular Hindōstānī* column.—For 'mārōge', read 'mārōgē'.

Page 626, line 4.—For ऋ, read ऋ.

Page 626, line 16.—For ऋ, read ऋ.

Page 627, line 6.—For ऋ, read ऋ.

Page 627, line 7.—For ऋ, read ऋ.

Page 627, line 16.—For ऋ, read ऋ.

Page 643, line 11 from below.—Insert; after 'dead'.

Page 645.—In the Table for the Future, 2nd person singular, for 'marga'; read 'mārḡā'; 3rd person singular, for 'marag', read 'mārāg'. In line 11 from below, for '(-giā)', read '(-giā)'.

Page 677.—An account of six different sub-dialects spoken in Kahlur and Nalagarh is given in Dr. T. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. xvii, London, 1920). The account will be found on pp. 231ff., and is entitled 'The Bilaspur and Nalagarh Dialects'.

Page 696, lines 6 and 7.—For 'Jānd', read 'Jāṇḍ'.

Page 754.—The number (25) of the Specimen has been accidentally omitted.

Page 760.—In the Heading, for 'DŌGRA', read 'DŌGRĀ'.

Page 812, *Mājh* column, No. 86.—For 'utte', read 'uttē'; No. 88, for 'hēthā', read 'hēṭhā'.

Page 813, No. 102, *Kāṇgrā* column.—For 'bābbedā', read 'babbedā'.

Page 814, *Pōwādhī* column, No. 128.—For 'tīvī', read 'tīvī'; No. 130, for 'tīvīā', read 'tīvīā'.

Page 815, Nos. 123-127, *Dōgrī* column.—For 'kharē', read 'khare'.

Page 817, *Dōgrī* column, No. 134.—Read 'mate-gai khare'; No. 137, read 'mate-gai uchche'; No. 138, for 'ghōrā', read 'ghōṛā'; No. 140, for 'ghōṛē', read 'ghōṛe'; No. 143, for 'gāo', read 'gāo'; No. 148, for 'kuttē', read 'kutte'; No. 157, for 'tū', read 'tū'.

Page 817, No. 160, *Kāṇgrā* column.—For 'haī hā', read 'haī, hā'.

Page 818, No. 161, *Pōwādhī* column.—For 'haīn', read 'haī, han, haīn'.

Page 819, *Dōgrī* column, Nos. 165-167, for 'sē, thē', read 'se, the'; Nos. 182-184, for 'mārnā, mārḍā,' read 'mārne, mārde'.

Page 820, No. 197, *Pōwādhī* column.—For 'mārūgā', read 'mārēgā'.

Page 821, *Dōgrī* column, Nos. 208-210.—For 'jānē (jādē)', read 'jāne (jāde)'; No. 214, for 'gāē', read 'gae'.

Page 823, Nos. 215, 216, *Dōgrī* column.—For 'gāē', read 'gae'.

VOLUME IX—PART II.

Title-page. Omit the word 'THE' before 'RĀJASTHĀNĪ AND GUJARĀTĪ'.

Page 5, line 3.—For 'wadam', read 'wadan'.

Page 19.—Authorities. Paṇḍit Rām Karṇ Śarmā's Mārṇwārī Grammar was printed and published at Jodhpur in 1896.

Add at the end of the List of Authorities on Mārṇwārī :—

TESSITORI, Dr. L. P.—*Notes on the Grammar of the Old Western Rājasthānī with special reference to Apabhraṃśa and to Gujarātī and Mārṇwārī.* This appeared in the Indian Antiquary, Volumes xliii, xliiv, and xlv (1914, 1915, and 1916). A separate reprint appeared in Bombay in 1916. In this important work, the late Dr. Tessitori showed that down to the fifteenth century, A. D., one and the same language was spoken over western Rajputana and Gujarat. From it both modern Mārṇwārī and modern Gujarātī are descended. Reference may also be made to the same author's *The Origin of the Dative and Genitive Postpositions in Gujarātī and Mārṇwārī* in pages 551ff. of the *Journal of the Royal Asiatic Society* for 1913.

Page 26, line 9 from below.—For 'mārāi', read 'mārāi'.

Page 53, line 14.—For 'Sōṇḍwārī', read 'Sōṇḍwārī'.

Page 60, lines 13 and 14 from bottom of text. In some copies types have dropped out here. Read (L. 14) 'dropped, as in hāt, not hāth', and (L. 13), 'The letters l and n'.

Page 123, line 16 from below.—For 'Dhāt'kī', read 'Dhāt'kī'.

Page 307, No. 35, Mālvi column.—For 'akh', read 'ākh'.

Page 308, No. 75, Jaipurī column.—For 'uṭh', read 'ūṭh'.

Page 311, No. 106, Mālvi (when different from Rāṅgrī) column.—For '-honō', read '-hōnō'.

Page 313, No. 130, Mālvi (when different from Rāṅgrī) column.—For 'achhī', read 'achchhī'.

Page 313, No. 130, Nīmāḍī column.—For 'achhī', read 'āchhī'.

Page 314, No. 137, Mēwātī column.—For 'sāb', read 'sab'.

Page 315, No. 148, Mālvi (when different from Rāṅgrī) column.—For 'kut'rā', read 'kut'rā'.

Page 316, No. 170, Mēwātī column.—For 'hō-tō', read 'hōtō'.

Page 316, No. 179, Jaipurī column.—For 'pītū', read 'pītū'.

Page 316, No. 185, Mārṇwārī column.—For 'mhāi', read 'mhāi'.

Page 317, No. 167, Nīmāḍī column.—For 'thē', read 'tha'.

Page 318, Mēwātī column, No. 199, for 'mārāgā', read 'mārōgā'; No. 200, for 'mārāgā', read 'mārāgā'; No. 214, for 'gaya', read 'gayā'.

Page 319, *Mālvī* column, No. 188, for 'maryō', read 'māryō'; No. 199, for 'mārāgā', read 'mārōgā'; No. 200, for 'mārāgā', read 'mārēgā'.

Page 319, No. 206, *Nīmāḍī* column.—For 'tājā', read 'tū jā'.

Page 320, No. 234, *Mēwātī* column.—Read 'waḥ-nai dyō'.

Page 321, No. 215, *Mālvī* column.—For 'thē', read 'thē'.

Page 329, line 10.—The short *e*, representing an original *ai*, is sounded nearly like the *è* of the French *père*.

Page 337 at foot add the following to the List of Authorities:—

DIVATIA, N.B.—*Gujarātī Language and Literature, being the Wilson Philological Lectures delivered by N.B.D. Bombay, for the University, 1921.*

TURNER, R. L.—*Gujarati Phonology. Journal of the Royal Asiatic Society, 1921, pp. 329ff., 505ff.*

" " *The e and o vowels in Gujarātī. In Ashutosh Mookerjee Silver Jubilee Commemoration Volumes, Vol. III, Part II, pp. 337ff., Calcutta.*

TARAPOREWALA, IRACH JEHANGIR SORABJI, Ph. D.—*Selections from Classical Gujarātī Literature, Vol. I (fifteenth century). Published by the University of Calcutta, 1924.*

MASTER, ALFRED.—*Stress accent in modern Gujarātī. Journal of the Bombay Branch of the Royal Asiatic Society, Vol. I (N.S.), 1925, pp. 76ff.*

Page 344. According to Divatia, p. 163, *ve* (*veh*), a hole, should not appear in this list.

Page 346. According to Divatia, p. 163, *ḡhōl* (not *ḡhōl*), a drum, should not appear in this list.

Page 361, line 21.—For '351', read '357'.

Page 427, page heading.—Read 'KĀṬHIYĀWĀPĪ'.

Page 468, *Charōtarī* column, No. 128, for 'bay^adī', read 'bāy^adī'; No. 130, for 'bay^adā', read 'bāy^adā'; No. 131, for 'chhōdī', read 'tshōdī'.

Page 470, No. 135, *Gujarātī* column.—For 'uchō', read 'ūchō'.

Page 470, No. 138, *Charōtarī* column.—For 'ghōḍū', read 'ghōḍō'.

Page 473, No. 182, *Khārwa* column.—For 'mariyēchh', read 'māriyēchh'.

Page 475, No. 207, *Kāṭhiyāwādī* column.—For 'jāy-sē', read 'jāy-se'.

VOLUME IX—PART III.

Page 5, line 2 from below.—For 'Chāraṇī', read 'Chāraṇi'.

Page 6.—In the table in this page, alter the undermentioned entries as follows:—

Habūṛā	United Provinces	950
Māwchī	Khandesh	30,000
Pārādhi or Ṭākankārī	Berar	8,648

correct 'Rānī Bhil' to 'Rāṇī Bhīl', and correct the Total of 1,526,237 to 1,527,829.

Page 6, line 9 from below.—Substitute the following Table:—

Bhili	1,163,872
Minor Dialects	1,527,829
TOTAL	<u>2,691,701</u>

Page 95, line 4.—For 'Gāvits', read 'Gāvits or Gāmṭis'. See the correction to p. 119.

Page 108, lines 16 and 27.—For 'Kāthōḍī', read 'Kāthōḍi'.

Page 109, line 3.—For 'Kathōḍī', read 'Kāthōḍi'.

Page 119.—According to Dr. Enoch Hedberg, in the Bombay Census Report for 1921, Appendix B, p. iii, 'Gāmṭi' means simply 'the Village Language,' and is the same as Māwchī (see pp. 95ff.), which is the real name.

Page 188, first line of second paragraph.—For 'Ṭākankārīs', read 'Ṭākankārīs'.

Page 237, No. 17, Khāndēśī column.—For 'am', read 'ām'.

Page 239, No. 49, Khāndēśī column.—For 'hāū', read 'bhāū'.

Page 250, Bhilī (Mahikantha) column.—No. 188, for 'āmā', read 'amā'; No. 209, for 'tumā', read 'tamā'.

Page 274, Heading.—For 'LAMANI', read 'LAMĀNĪ'.

VOLUME IX—PART IV.

Page 21.—Add to the list of Authorities :—

- TURNER, PROF. R. L.—*Specimens of Nepālī*. Indian Antiquary, Vol. L (1921), pp. 84ff.
 „ *Further Specimens of Nepālī*. Indian Antiquary, Vol. LI (1922), pp. 41ff.,
 61ff.
 „ *The Infinitive in Nepālī*. In *Philologica*, Vol. i, 1921, pp. 101ff.

A version of the New Testament in Nepali was published by the British and Foreign Bible Society in 1902.

Page 88, No. 89, *Khas-kurā* column.—For ‘tārḥō’ read ‘tārḥō’.

Page 98, No. 215, *Khas-kurā* column.—Omit the comma after ‘haru’.

Page 101. In the map facing this page, for ‘Sirāzi’, read ‘Sirāli’.

Page 110, in Table.—For ‘Dānpuriyā’, read ‘Dānpuriyā’.

Page 224, Heading.—For ‘KUMAIYĀ’, read ‘KUMAIYĀ’.

Page 356, No. 35, *Kumaunī* (Standard) column.—For ‘ākḥā’, read ‘ākḥā’.

Page 358, No. 75, *Kumaunī* (Standard) column.—For ‘ūt’, read ‘ūt’.

Page 365, No. 138, *Garhwālī* (Standard) column.—For ‘ghōrā’, read ‘ghōrō’.

Page 367, *Garhwālī* (Standard) column, No. 183, for ‘tūm’, read ‘tum’; No. 187, for ‘marē’, read ‘mārē’.

Page 374, in Table.—Opposite Kiñṭhali, read ‘188,763’, and correct the Total to ‘853,468’.

Page 404, line 22.—Dr. Tdesco, in the *Bulletin de la Société de la Linguistique*, Vol. xxiii (1922), p. 115, suggests, with great probability, that the verb *chhāknō*, really means ‘to drink’.

Page 493.—A fuller account of Biśsau will be found on pp. 189ff. of Dr. Grahame Bailey’s *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920).

Page 532, *Jaunsārī* column, No. 42, for ‘pōṭi’, read ‘pōṭi’; No. 52, for ‘mānukh’, read ‘mānukh’.

Page 538, Nos. 128 and 130, *Jaunsārī* column.—Read ‘mānukh’ and ‘mānukhā’.

Page 540, No. 156, *Jaunsārī* column.—For ‘ō’, read ‘ō’.

Page 541, No. 150, *Sirmaurī* (*Girīpārī* and *Biśsau*) column.—For ‘bāktēā’, read ‘bāktēā’.

Page 541, No. 160, *Baghāṭī* column.—For ‘tūmē-ōssō’, read ‘tūmē-ōssō’.

Page 543, No. 183, *Baghāṭī* column.—For ‘tūmē’, read ‘tūmē’.

Page 544, No. 211, *Jaunsārī* column.—For ‘hāū’, read ‘hāū’.

Page 559, line 16 from below.—For ‘630’, read ‘627’.

Page 599.—A fuller account of Barāri will be found on pp. 173ff. of Dr. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920).

Page 613.—Dr. Grahame Bailey, in his chapter on 'The Kōcī Dialects of Rampur State', published in his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), pp. 113ff., has given accounts of five Kōchī dialects, named, respectively, the dialects of Rōhrū, Rāmpūr, Bāghī, Surkhulī Pargana, and Dōdrā Kuār.

Page 618, line 4 from below, insert ३५ at end of line.

Page 638, *Kiūṭhalī* column, No. 148, for 'sakār', read 'sakāri'; No. 149, for 'sakāri', read 'sakāran'.

Page 642, No. 210, *Kiūṭhalī* column.—For 'dēwō', read 'dēwō'.

Page 664, *Śōdōchī* column, No. 75, for 'ut', read 'ūt'; No. 82, omit comma after 'khōrō'; No. 95, for 'a', read 'ā'.

Page 710, No. 143, *Kuḷuī* column.—For 'gā', read 'gāi'.

Page 746, line 6.—Add, 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), Dr. Grahame Bailey gives a fuller account of this dialect, under the name of Maṇḍī Sirājī, and distinguishes two sub-dialects,—Eastern Maṇḍēālī and Bākhli.'

Page 757, line 5.—Add, 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), Dr. Grahame Bailey gives a fuller account of Sukēti. He distinguishes three sub-dialects. In the west of the State the language is pure Maṇḍēālī. Towards the East it becomes Eastern Sukēti, and in the extreme East we have Sukēti Sirājī, which corresponds to the Maṇḍēālī Pahārī of the State of Mandi.'

Page 762, No. 105, *Maṇḍēālī* column.—For 'dui', read 'dūi'.

Page 766, No. 214, *Maṇḍēālī* column.—For 'āssē', read 'āssē'.

Page 767, No. 215, *Maṇḍēālī* column.—For 'tussē', read 'tussē'.

Page 806, line 3.—For ३८, read ३८.

Page 823, line 17.—For 'maṭṭ' read 'maṭ'.

Page 867, No. 69, *Paṅgwālī* column.—For 'gōrā', read 'gōrā'.

Page 871, No. 130, *Paṅgwālī* column.—For 'jhalānū', read 'jhalānū'.

Page 874, *Gādī* column, Nos. 165 and 182, for 'assē', read 'assē'; Nos. 166 and 183, for 'tussē', read 'tussē'.

Page 916, No. 51, *Bhadravāhī* column.—For 'manū', read 'mēnū'.

Page 917, No. 68, *Pāḍarī* column.—For 'ghōrā', read 'ghōrā'.

Page 919, Bhadrawāhī column, No. 107, for 'kēru', read 'kērū'; No. 128, for 'ṭhli', read 'ṭhli'; No. 130, for 'ṭhliā', read 'ṭhliā'.

Page 921, Bhadrawāhī column, No. 161, for 'ān', read 'ān'; No. 167, for 'ūnhā', read 'ūnhā'; No. 185, for 'kuṭṭā', read 'kuṭṭā'.

Page 922, No. 205, Bhadrawāhī column.—For 'gāhtā', read 'gāhtā'.

Page 922, Pāḍarī column, Nos. 208-210, for 'ghēnē', read 'ghēnē'; No. 214, omit comma after 'as'.

Page 968, No. 54, Yūsufzai Gujurī column.—For 'nāṇḍo', read 'naṇḍo'.

Page 974, No. 157, Gujurī (Hazara) column.—Read 'tō ai, hai'.

Page 978, No. 213, Gujurī (Hazara) column.—For 'tō', read 'o'.

VOLUME X.

Page 43.—Dr. Morgenstierne informs me that the Ghilzai dialects form a connecting link between the Paḡtō of the North-East, and Paṣtō of the South-West. The language of the southern clans approaches the latter, and that of the others the former.

Pages 70ff.—Dr. Morgenstierne informs me that the specimen on these pages is not in the pure Bannu dialect, but has been 'made elegant' by the original Afghan translator, who added an infusion of the Peshawar dialect.

Page 123, line 4.—According to information supplied to me by the late Mr. Dames, the name of the language is 'Bargastā' or 'Barg^astā'. Ghulām Muḥammad Khān throughout spells it بركستا, i.e., 'Bargistā', with *kasra* in the second syllable. But he sometimes elsewhere employs *kasra* to indicate the *fatha-è-Afghānī*, so that perhaps he meant his spelling to indicate 'Barg^astā'. Mr. Dames told me that he had never heard the word pronounced 'Bargistā', and as he had, when in India, actually discussed the language with Ghulām Muḥammad Khān, his opinion is of great weight.

Page 335.—Add to the list of Authorities on Balōchī :—

GILBERTSON, MAJOR GEORGE WATERS.—*The Balochi Language. A Grammar and Manual.* Published by the Author. Printed by Stephen Austin and Sons, Ltd., Hertford, 1923.

„ „ *English-Balochi Colloquial Dictionary.* Two Volumes. Published by the Author. Printed by Stephen Austin and Sons, Ltd., Hertford, 1925.

Page 480.—Add the following Authority after the first paragraph on this page :—

GRIERSON, SIR GEORGE A.—*Ishkāshmi, Zēbakī, and Yāzghulāmī, an Account of Three Iranian Dialects.* Royal Asiatic Society, Prize Publication Fund, Vol. V. London, 1920.

VOLUME XI.

Page 3.—Add at end:—

‘ Since the above was written, Dr. Grahame Bailey has published on p. 265 of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920) an account of the argot employed by the Qalandars, a nomadic tribe the members of which make their living by conjuring and by showing performing bears, monkeys, and goats. In the general principles of its formation, this argot closely resembles the others described in this volume.’

Page 8.—At the end of the second complete paragraph on this page, after the words ‘ his hearer could understand ’, add the following:—

‘ Mutations and transpositions play a considerable part in the Śaiva Āgamas, where they are used with the object of making certain texts unintelligible to those who are not initiated. The *mleḥchhitaka-vikalpāḥ*, i.e., the different kinds of *mleḥchhitaka*, or transpositions or mutations of letters so as to make one’s speech unintelligible, form one of the sixty-four *kalās*, or arts with which an Indian gentleman or lady should be acquainted. A list of these arts,—which already appears in Vātsyāyana’s *Kāma-sūtra* (pp. 32ff. in the Nirṇaya Sāgara edition, Bombay, 1891),—is given in Śrīdhara’s commentary to the *Bhāgavata Purāṇa* (X, xlv, 36), and is there stated to have been taken from the *Śaiva-tantra*. Its inclusion in the *Kāma-sūtra* is in accordance with the tradition that that work was revealed to mankind by Nandin, the attendant of Śiva. In his commentary to the *Kāma-sūtra*, Yaśodhara gives the names of some of these argots,—such as “ Kautaliya ”, “ Mūladēviya ”, and so on,—and quotes verses from other writers in explanation of their peculiarities.’

Page 71, line 8.—Add after ‘ Gipsy tribe ’. ‘ Mr. Sedgwick informs me that the caste usually calls itself “ Dōmbār ” when it goes in for acrobatic work, and “ Kōlhāṭī ” when it follows other callings’.

Page 89.—The meaning ‘ scabbard-maker ’ attributed to *Myāmwālē* is doubtful. In a private letter Mr. Sedgwick suggests that these people may have originally come from Sind. In that Province the Kalhōra chiefs are known as ‘ Miān ’, and their followers are known as ‘ Miānwāls ’. The Kalhōras are believed to have been originally disciples of a Kurdish *Murshid*. In Sind, ‘ Lōhār ’ is generally pronounced short as ‘ Lhār ’.

Page 144.—Add to the list of Authorities on Dōms the following:—

CAPE, REV. C. PHILLIPS.—*Some Words and Sentences Illustrating the Argot of the Doms*. Edited by Sten Konow in *Journal of the Royal Asiatic Society* for 1924, pp. 240ff.